

النَّاهِيَةُ عَنْ طَعْنِ أَمِيرِ الْمُؤْمِنِينَ عَجَاوِيَةَ

THE PROHIBITION OF SLANDERING
THE LEADER OF THE BELIEVERS

MU'AWIYAH رَضِيَ اللَّهُ عَنْهُ

written by Shaykh 'Abd al-'Azīz al-Pirhārwi رَحِمَهُ اللَّهُ

& translated by Sayyid Muhammad Zarqani



إِنَّا هِيَ عَزَّ وَجَلَّ أَمِيرُ الْمُؤْمِنِينَ مُحَمَّدٍ عَلَيْهِ
السَّلَامُ

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MU'AWIYAH عليه السلام

written by Shaykh 'Abd al-'Azīz al-Pirhārī رحمته الله
& translated by Sayyid Muhammad Zargani

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@ Saïyed Zarkani

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TRANSLITERATION KEY

CONSONANTS

ا	ء	ج	ز	ح	ط	ظ	ع	غ	ف	ق	ك	q
ب	ب	س	س	ح	ط	ظ	ع	غ	ف	ك	k	k
ت	ت	ث	ث	ث	ث	ث	ث	ث	ث	ل	l	l
ث	ث	ص	ص	ض	ض	ض	ض	ض	ض	م	m	m
ج	ج	ح	ح	ح	ح	ح	ح	ح	ح	ن	n	n
ح	ح	خ	خ	خ	خ	خ	خ	خ	خ	ه	h	h
د	د	د	د	د	د	د	د	د	د	و	w	w
ذ	ذ	ذ	ذ	ذ	ذ	ذ	ذ	ذ	ذ	ي	y	y
ر	ر	ر	ر	ر	ر	ر	ر	ر	ر	ه/ر	h/r	h/r

VOWELS

Short				Long			
ا	ا	ا	ا	ا	ا	ا	ا
ي	ي	ي	ي	ي	ي	ي	ي
و	و	و	و	و	و	و	و
ع	ع	ع	ع	ع	ع	ع	ع

Doubled				Diphthongs			
ي	ي	ي	ي	اي	اي	او	او
و	و	و	و	او	او	او	او
ع	ع	ع	ع	او	او	او	او

ABOUT SADR UL ULAMA

Shaykh Sayyid Ghulam Jilānī al-Mīrūchī ؒ was one of the foremost scholars of the ahl al-sunnah in the Indian subcontinent in the previous century. Born on 11 Ramadan in the Gregorian year of 1893 in a small village called Dadon, he eventually became known as “*Ṣadr al-ʿulama*” – the commander of the scholars, and “Imām al-nahw” – the leader of the scholars of Arabic grammar.

He studied the sacred sciences at the hands of such luminaries as Shaykh Amjad ‘Alī al-ʿAzamī ؒ and Shaykh Naʾim al-Dīn al-Murādābādī ؒ. He later pledged spiritual allegiance [*bayʿah*] to the scion of the Messenger and renowned sage of the Ashrafi order, Shaykh ‘Alī Husayn al-Jilānī ؒ, who later entrusted him with authorisation [*ijāzah*] to transmit the Ashrafi order by appointing him his legate [*khalifah*].

He subsequently taught the sacred sciences for half a century, with future leaders of the *ahl al-sunnah* such as Shaykh Shāh Aḥmad Nūrānī ؒ, Shaykh Rayḥān Riḍā Khān ؒ and the author of a seminal commentary of ṢAḤĪḤ AL-BUKHĀRĪ, Shaykh Sharīf al-Ḥaq al-Amjadī ؒ prominent amongst his many students.

He journeyed from this temporal realm on 17 May 1978, leaving behind a legacy of immense spiritual bestowals and written works in the sacred sciences, some of which are detailed overleaf.

MAJOR WORKS OF SADR UL ULAMA

✽ BASHĪR AL-QĀRĪSHARĦ SHAĦĪH AL-BUKHĀRĪ – a unique commentary of Shaĥīh al-Bukhārī which analyses the *ḥadīth* in light of the various sacred sciences. Only eight narrations have been commented on, yet the commentary spans over 500 pages.

✽ BASHĪR AL-NĀJĪYAH SHARĦ AL-KĀFĪYAH – a detailed commentary of al-Kāfīyah by Imām Ibn Hājib which includes a grammatical analysis [*tarkīb*] of the Arabic text.

✽ AL-BASHĪR AL-KĀMIL BI HĀL SHARĦ MĪ'ĀT 'ĀMIL – a comprehensive commentary of Sharĥ Mī'at 'Āmil by Imām 'Abdurrahmān al-Jāmī which includes refutations of the misguided sect.

✽ AL-BASHĪR SHARĦ NAḤW MĪR – a thorough commentary of Naḥw Mīr by Imām Sharīf al-Jurjānī which includes an Urdu translation of the Persian text.

SADR UL ULAMA ACADEMY

Sadr ul Ulama Academy was established on Thursday, 12th January 2017 in the presence of many great scholars including Muftī al-Āzam Pakistan Muftī Ashraf al-Qādirī and Ustādh al-Ulamā' Shaykh al-Hādith Muftī Aslam al-Bandaylwī. It was established by Fakhr Ahl al-Sunnah Ḥaḍrat 'Allāmah al-Sayyid Muḥammad 'Irfānī Miya Šāhib Qibla, the son of Ḥudūr Šadr al-Ulamā'.

The Academy was established to propagate the works and teachings of Ḥudūr Šadr al-Ulamā' and make religious knowledge accessible for english-speaking Muslims by the provision of literature in the English language to teach the Dars-e-Nizāmī syllabus. Another major aim of the Academy is to translate Islamic literature from Arabic and Urdu to the English language, to allow those settled in anglophone countries to benefit from the works of our great scholars of the past.

We would like to thank all those who have helped towards our works; whether that be in the form of proofreading, composing or providing financial support. May Allāh, the Almighty, reward them all for their efforts and shower mercy upon them.

We hereby dedicate all our works and efforts to the blessed soul of Sadr al-Ulamā' and the entire Muslim ummah. We request the supplications of the ahl al-sunnah and its scholars for Allāh, the Almighty, to remove all difficulties and hardship from our path and make easy for us our mission.

ABOUT THE AUTHOR

The great scholar and *ḥadīth*-master, Abū 'Abd al-Raḥmān, 'Abd al-'Azīz bin Aḥmad bin al-Ḥāmid al-Qarashī al-Piḥārī was born in the city of Multan in Pakistan. He was from amongst the foremost scholars of his age; testament to this fact are his many academic works and writings in both the rational [*maqūlāt*] and transmitted [*manqūlāt*] sciences of Islam. The names of a few are listed here —

- ✽ КАУТНАР АЛ-НАБІ — on *ḥadīth* nomenclature and forgeries.
- ✽ АЛ-НИРĀS — notes and marginalia on the famous commentary of Imam al-Taftazānī in Dialectical Theology [*ʾIḥn al-kalām*].
- ✽ МАРĀМ АЛ-КАЛĀМ ФІ 'АҚЎ'ІД АЛ-ИСЛĀМ — on the fundamental beliefs of Islam.
- ✽ АЛ-ḤĀSHIYAH AL-'AZİZIYYAH — notes on the famous logic text 'Isāghūjī.
- ✽ АЛ-УАВĀQĪT FĪ 'ILM AL-MAWĀQĪT — on prayer-time calculations;
- ✽ АЛ-NAḤIYAH 'AN T'AN AMĪR AL-NU'MINĪN MU'ĀWTIYAH

He was of an ascetic disposition and would spend lengthy time in the perusal of books and study. He would not frequent the rich-folk and would not accept their offerings and money. The Shaykh was also very strict in following the pristine tradition of

FOREWORD

by Mawlānā Yusuf Murray

Christendom defined the disciples of our master 'Iṣā ﷺ as the "apostles", from the Greek *apóstolos*, meaning "one sent outwards (to preach)". In doing so, they sought to emphasise their virtue in the eyes of Christians throughout history by means of this particular act of theirs: travelling throughout the lands as emissaries to spread his teachings.

The believing contemporaries of the final Messenger ﷺ similarly travelled far and wide in his physical lifetime and after his passing from this temporal reign, collectively embodying all of the functions of a civilised society. Amongst them were scholars, jurists, worshippers, state-builders, civil servants, scribes, ambassadors, emissaries, and much more besides. Yet they were never named or known as a collective except by the title granted to them by the Messenger ﷺ himself: *ṣaḥābah*.

From the Arabic root *ṣaḥḥah* – meaning "friendship, companionship, comradeship" and so on – they are known to every Muslim throughout history as his "companions", and it is through this prism that we come to understand their unique virtue and station in the ranks of mankind since the beginning of time.

So many affairs of our faith serve to invoke the centrality of the Messenger ﷺ to this dīn of Islam – commonly translated as "religion", but with variant meanings which more accurately provide an overall meaning of "worldview" or "way of life". Whether it be the changing of the *qiblah* from the ancient sanctuary of Jerusalem to the noble city of Makkah, or his noble

wives ﷺ being declared “the mothers of the believers”, we are constantly reminded that he is not – as some claim – a mere medium for the deliverance of the final codification of Divine guidance, but rather an integral part of the guidance itself.

It is in this light too that we receive our framework for our understanding of, and interactions with, the Prophetic companions ﷺ. Without doubt, they were human beings with human limitations and rose to the greatest heights of human endeavour by their virtuous deeds and selfless toils for Islam. Yet above all this ranks a single attribute and commonality of theirs: that they accompanied the Messenger ﷺ in a state of faith.

For most of the Muhammadan nation's history, its adherents have understood this reality both intuitively and scripturally, and clung without difficulty to the creed of the *ahl al-sunnah*: that respect and deference to all that is soundly connected to the Messenger ﷺ is binding upon every claimant of belief in his noble being and that which was revealed to him.

Indeed, this is not a mere obligation of love, but such is the nature of his being – and by extension, those connected to him – that this respect is also a creedal and legal obligation upon the Muslim nation. We cannot, therefore, claim to believe in him, and respect and love him, and seek to differentiate or exercise personal choice in our love and respect for those individuals, groups and entities which share nobility through association with him.

Imām Ahmad Rida Khan ﷺ nearly summarises this in *AL-MU‘TAMAD AL-MUSTANAD* –

“It is binding [*waajib*] upon every individual that they

embody love for the Prophetic household ﷺ and the companions ﷺ in their entirety. For if one falls into the ranks of the *khawārij* by means of their enmity for the people of the household, their love of the companions will be of no benefit to them. Similarly, if one falls into the ranks of the *ruwāfiḍ* by means of their enmity for the companions, their love for the people of the household will be of no use.”

Tragically, a by-product of the troubled times we find ourselves in is that Muslims too are infected by the variant psycho-spiritual disorders that trouble so many of the world's inhabitants, that too in a manner which distorts and in some cases, ultimately deprives them of, their religion.

Whilst the technological advances of recent times have provided us with opportunities and ease previously unimaginable, it has been accompanied by possible the deepest societal malaise ever known to man. Commentators and the public alike are well aware of the many self-inflicted issues human beings as a species now face: loneliness, the breakdown of the family unit, online trolling and much else besides. Whilst these issues stem from a range of ideological and material tragedies: extreme individualism, disenfranchisement, inequality and so on, they can be summarised in a single word: imbalance.

When Muslims as constituent members of wider society uncritically internalise traits such as the total rejection of authority, preferring vague feelings to considered and logical thought processes, and scepticism regarding all that is held sacred, it is perhaps unsurprising that we see trends as ugly and uncouth as belittling and criticising the Prophetic companions

ﷺ. Yet were they to reflect, they would realise that by virtue of the companions' foremost commonality – connection to the Prophetic being – to belittle them is to indirectly belittle him too, as he himself alludes to in a narration [*ḥadīth*] —

“Allah chose me, and chose my companions, and from them, Allah chose in-laws and helpers for me. So whoever protected my honour with regards to them, Allah will protect him. And whoever troubled me with regards to them, Allah will trouble him.”

Furthermore, whilst the deprivation brought about by loneliness or poor interpersonal relationships in this temporal realm is indeed regrettable and something we should strive to eradicate, it is overshadowed by the magnitude of deprivation in the realm to come as a result of failing to adhere to the binding principles of the *ahl al-sunnah*: respect, adherence and devotion to the Prophetic being and all that obtains nobility by virtue of association to him.

Perhaps most prominent of these theological innovations in recent times is the attempts to ridicule and belittle our master Mu'āwiyah ﷺ through misrepresentation of the events of Šifīn in the thirty-seventh year of the *hijrī* calendar. Let us understand this briefly through the account of the Levantine scholar-sage, Imām Yūsuf al-Nabhānī ﷺ —

“Know that in our school, the *ahl al-sunnah*, Mu'āwiyah ﷺ is the same as the entirety of the companions (ﷺ) who opposed our master 'Alī ﷺ. They were all acting as suitably qualified independent jurists [*mujtahidūn*] regarding this matter. Of course, 'Alī ﷺ was correct [*maṣīb*] and those who opposed him were mistaken [*mukhṭl*] — but the

mistaken (independent jurist) is rewarded, not considered sinful. The correct (jurist) is rewarded tenfold, but the mistaken (jurist) is rewarded once due to his intention [*niyyah*].

The intentions (of those who opposed 'Alī ﷺ) were sound, as they intended to exact justice against those who murdered 'Uthmān ﷺ — and it appeared to them that this was in accordance with the noble sacred law [*sharī'ah*] and the diplomacy of the Muslim nation [*ummah*] — so that no sinful individual [*ḥāṭī*] would dare to (rebel against) their leaders. Their mistaken juristic reasoning [*ijtihād*] befell them only by means of these intentions, and thus their opposition (to 'Alī ﷺ) did not affect their justice [*ʿadl*] or God-consciousness [*taqwā*] — and there is then no issue in taking (one's) understanding of the religion from them.”

This wonderful work by Sayyid Muhammad Zargani is a translation of *AL-NĀHIYAH 'AN T'AN AMĪR AL-MU'MINĪN MU'ĀWYAH* by Shaykh 'Abd al-'Azīz al-Pihārī ﷺ entitled *THE PROHIBITION OF SLANDERING THE LEADER OF THE BELIEVERS MU'ĀWYAH*. It provides a concise account of the virtues of our master Mu'āwiyah ﷺ, the events of Šifīn, and the legal framework which prohibits the believers from criticising him. The translator — a scion of the renowned Indian scholar-sage, *Šadr al-ʿulamāʾ*, Shaykh Ghulām Jilānī ﷺ — has also penned an appendix entitled *AL-TATIMMAH AL-HĀWYAH LI-RADD ʿITIRĀDĪT KILĀB AL-HĀWYAH* (A FINAL WORD IN RESPONSE TO THE BASELESS CLAIMANTS), responding to common objections and counterclaims of those who seek to belittle the Prophetic companions ﷺ.

It is nought but mercy that I, despite my innumerable shortcomings and flaws, was requested by the noble offspring of the Messenger ﷺ to pen this brief foreword to this seminal work. When the history of Anglo-Islamic literature is written, it will be to his credit that he was one of the first to translate a work in defence of the scribe of revelation [kātib al-wahīy], the leader of the believers, our master Muāwiyah ؓ.

I am ever grateful to him and his noble brothers – Sayyid Muhammad Hamdani and Sayyid Muhammad Sandani – for granting me this opportunity, and ask the reader to join me in supplicating that this work – and indeed all the works of Sadr ul Ulama Academy – are a means of salvation and benefit to them and the *ahl al-sunah* in its entirety, and that they continue to tread the path of their noble forebears in the service of the religion, āmin.

The destitute,

YUSUF MURRAY

Birmingham, United Kingdom

5 Jamādī al-Awwal 1440 / 12 January 2019

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We praise Allāh, the Almighty, for the beauty of our creed; the love of the Prophet ﷺ, his family and companions in equilibrium. Allāh ﷻ send prayers upon their Master and them, and deliver our salutations to him and them.

To proceed —

O' dear friend, accept this epistle "AL-NĀHIYAH 'AN T'AN AMĪR AL-MU'NINĪN MU'ĀWTYAH" from myself and follow the honourable, pleasing and the saved sect, consequently stay away from mischievous and extreme sects. I beseech you to abandon insubstantial and baseless pontifical lectures, and pray for the success of 'Abd al-'Azīz ibn Ahmad b. Ḥāmid; may Allah place blessings in his works and protect him from the envious. Allah, the Exalted, is sanctified and the ultimate helper. He is pre-eternal and He is everlasting.

This book comprises of a few chapters related to this topic.

CHAPTER I

VIRTUES OF THE BLESSED COMPANIONS

The following verse of the Holy Qur'an will suffice us in this regard —

لَا يَسْتَوِي مِنْكُمْ مَنْ أَنْفَقَ مِنْ قَبْلِ الْفَتْحِ
وَقَاتَلَ أُولَئِكَ أَكْثَرُ دَرَجَةٍ مِنَ الَّذِينَ أَنْفَقُوا
مِنْ بَعْدِ وَقَاتَلُوا وَلَا وَعَدَ اللَّهُ الْخَاسِرِينَ

"Not equal among you are those who contributed before the conquest, and fought. Those are higher in rank than those who contributed afterwards, and fought. But Allāh promises both a good reward."

(*al-Qur'an*, 57:10) ¹

Ibn Hazm has stated that there are glad tidings of paradise for all the companions in the above verse.

¹ In light of this verse it is clear that those companions that accepted Islam before the conquest of Makkah al-Mukarramah, when Muslims were few in number and resource, possess a much loftier status than those that embraced Islam thereafter. This is because after the conquest of Makkah al-Mukarramah, Islam had gained strength. It was now dominant over infidelity. The blessed companions that embraced Islam after the conquest are known as *Talabi*. However, it is incorrect and ignorant of some individuals to use this as an insult for some of the companions that embraced Islam after the conquest. This is because the Holy Qur'an quite clearly makes manifest that they have also been promised a good reward. Therefore, it is not permissible for anyone to speak ill of the blessed companions that embraced Islam after the conquest

It has been narrated on the authority of Sayyidunā 'Imrān b. Ḥusayn ؓ directly from the Messenger of Allāh ؐ who said —

خَيْرُ أُمَّتِي قَرْنِي ثُمَّ الَّذِينَ يَلُونَهُمْ
يَلُونَهُمْ

"The best era of this nation is my era. Next, the era of those that shall be after these and then those that shall be after them." ² (*al-Bukhārī*, Ṣaḥīḥ, 3650)

It has been narrated on the authority of Sayyidunā ibn Mas'ūd ؓ directly from the Messenger of Allāh ؐ who said —

خَيْرُ النَّاسِ قَرْنِي

² The era of the Messenger of Allāh ؐ refers to the duration between his proclamation of prophethood till the demise of the last companion, Sayyidunā Abū Tufayl ؓ. This was a duration of 120 years. The individual who saw a companion in the state of *īmān* and passed away in the state of *īmān* is known as a *Ṭabī*. The era of the blessed *Ṭabī*in lasted approximately 70-100 years. The individual who saw a *Ṭabī* in the state of *īmān* and passed away in the state of *īmān* is known as a *Ṭab' Ṭabī*. The era of the blessed *Ṭab' Ṭabī*in lasted approximately 70-220 years. According to the majority, this *ḥadīth* means that every individual of the first era is better than those of the second and third. Also, that every individual of the second era is better than those of the third. The scholars have also formed a consensus that from the first era, after the Messenger of Allāh ؐ, Sayyidunā Abū Bakr ؓ is the greatest. Thereafter, Sayyidunā 'Umar ؓ and then Sayyidunā 'Uthmān ؓ and then Sayyidunā 'Alī ؓ.

“The people of my era are the best.” (al-Bukhārī, Ṣaḥīḥ, 3651)

It has been narrated on the authority of Sayyidunā Jābir ؓ directly from the Messenger of Allāh ﷺ who said —

لَا تَمَسُّ النَّارُ مُسْلِمًا رَأَى أَوْ رَأَى مِنْ رَأَى

“The fire of hell shall not touch those who saw me and those that saw the one who saw me.”³ (al-Tirmidhī, Sunan, 3858)

It has been narrated on the authority of Sayyidunā Wāḥilāh ibn Asqā ؓ directly from the Messenger of Allāh ﷺ who said —

طُوبَى لِمَنْ رَأَى وَلِمَنْ رَأَى مِنْ رَأَى

“Glad tidings be to the one who saw me and the one who saw the one who saw me.” (ʿAbd ibn Hāmid, Munakahab min al-Musnad, 2/110)

It has been narrated on the authority of Sayyidunā ʿAbdullāh ibn Yāsir ؓ directly from the Messenger of Allāh ﷺ who said —

طُوبَى لِمَنْ رَأَى وَآمَنَ فِي طُوبَى لِمَنْ رَأَى مَنْ

³ This merit is not specific to those that embraced Islam before the conquest. Rather, it includes those that embraced thereafter. Imām al-Tirmidhī ؓ has classified this *ḥadīth* as *ḥasan*.

رَأَى وَآمَنَ فِي طُوبَى لَهُمْ وَخُسْنُ مَا يَب

“Glad tidings be to the one who saw me and brought faith in me and to he who saw the one who saw me and brought faith in me. For them are glad tidings and a beautiful abode.”⁴ (al-Haythamī, al-Majmaʿ, 10/20)

It has been narrated on the authority of Sayyidunā Anas ؓ directly from the Messenger of Allāh ﷺ who said —

مَثَلُ أَضْحَايَ فِي أُمَّتِي كَالْبَلِخِ فِي الطَّعَامِ لَا يَصْلُحُ إِلَّا بِالْبَلِخِ

“The like of my companions in my nation is like salt in food, it is not fit without it.”⁵ (al-Baghawī, Sharḥ us-Sunnah, 3756)

It has been narrated on the authority of Sayyidunā Abū Musā al-Ashʿarī ؓ directly from the Messenger of Allāh ﷺ who said —

مَا مِنْ أَحَدٍ مِنْ أَضْحَايَ يَمُوتُ بِأَرْضٍ إِلَّا يُعَيِّتُ قَائِدًا وَنُورًا لَهُمْ يَوْمَ الْقِيَامَةِ

“Whichever piece of land my companion

⁴ From this we understand that possessing faith is a must. This virtue is only valid when faith is established.

⁵ Similarly, my nation without my companions would not be fit. This emphasises the importance of the companions.

passes away on, he shall be resurrected on the Day of Judgement as a leader and a source of illumination for them."⁶ (al-Tirmidhī, Sunan, 3865)

It has been narrated on the authority Sayyidunā Abū Musā al-Ash'arī ؓ directly from the Messenger of Allāh ﷺ who said —

النَّجُومُ أَمْنَةٌ لِلسَّمَاءِ فَإِذَا ذَهَبَتِ النُّجُومُ أَتَى
السَّمَاءَ مَا تُوعَدُ وَ أَنَا أَمْنَةٌ لِأَصْحَابِي فَإِذَا
ذَهَبْتُ أَنَا أَتَى أَصْحَابِي مَا يُوعَدُونَ وَ أَصْحَابِي
أَمْنَةٌ لِأُمَّتِي فَإِذَا ذَهَبَ أَصْحَابِي أَتَى أُمَّتِي مَا
يُوعَدُونَ

"Stars are a sign of safety for the sky. When the stars shall no longer remain, the sky shall face that which it is promised. I am a place of safety for my companions. When I shall travel to the next abode (*barakah*), my companions shall face that which they have been promised. My companions are a means of safety for my nation. When my companions shall depart, my nation shall face that which they have been promised." (al-Muslim, Ṣaḥīḥ, 2531)

Imām Ahmad ؓ mentions, "that which it is promised" refers to

⁶ I.e. a leader and source of illumination for the residents.

the splitting of the sky⁷. The companions will face disparity and sorrow and the nation will be struck with oppression from the leaders.

It has been narrated on the authority of Sayyidunā 'Umar ؓ directly from the Messenger of Allāh ﷺ who said —

أَكْرُمُوا أَصْحَابِي فَإِنَّهُمْ خِيَارُكُمْ
"Honour my companions as they are the best
from amongst you."⁸ (al-Nisā'ī)

It has been narrated on the authority of Sayyidunā 'Umar ؓ directly from the Messenger of Allāh ﷺ who said —

سَأَلْتُ رَبِّي عَنِ اخْتِلَافِ أَصْحَابِي مِنْ بَعْدِي
فَأَوْحَى إِلَيَّ يَا مُحَمَّدُ إِنَّ أَصْحَابَكَ عِنْدِي بِمَنْزِلَةِ
النُّجُومِ فِي السَّمَاءِ بَعْضُهَا أَقْوَى مِنْ بَعْضٍ
وَلَكِنْ تُوْرَقَنَّ أَخَذَ بَشْيْءٍ مِمَّا هُمْ عَلَيْهِ مِنْ
اِخْتِلَافِهِمْ فَهُوَ عِنْدِي عَلَى هُدًى

"I asked my Lord regarding disparity between my companions after myself. I was answered via revelation "O Muhammad, your companions

⁷ I.e. when it shall perish.

⁸ Honouring does not necessarily mean that we make mention of each and every companion and speak about their life. However, it does-most certainly-mean that we do not speak ill of any one companion.

are like the stars of the sky according to me, Some are brighter than others. Nevertheless, they are all illuminated. Therefore, in the time of disparity the one who follows anyone one of them will be on the path of guidance according to me."

Sayyidunā Umar ؓ states the Messenger of Allāh ﷺ said —

أَصْحَابِي كَالنَّجُومِ يَا أَيُّهَا الْمُتَّبِعُونَ

"My companions are like stars. Whichever one you follow, you shall be guided."

Sayyidunā Zayd ؓ has narrated this on the authority of Sayyidunā Abū Sa'īd al-Khudrī ؓ. There is some discussion in the final part of this *ḥadīth*⁹. Imām al-'Asqalānī ؓ states that it is merely a weak narration. Ibn Ḥazm states that it is a fabricated and false narration. Ibn Kabbī states that Imām Ibn Mājah ؓ has narrated this. However, it is not to be found in his *Sunan*.

⁹ In terms of its authenticity.

CHAPTER 2 THE IMPERMISSIBILITY OF CRITICISING THE COMPANIONS

It has been narrated on the authority of Sayyidunā Abū Sa'īd al-Khudrī ؓ directly from the Messenger of Allāh ﷺ who said —

لَا تَسُبُّوا أَصْحَابِي فَلَوْ أَنَّ أَحَدَكُمْ أَتَفَقَّ مِثْلَ أُخْدٍ ذَهَبًا مَا بَلَغَ مِنْهُ أَحَدِهِمْ وَلَا تَصِيفُهُ

"Do not abuse my companions for verily if any one of you were to donate gold the amount of Mt. Uhud, it will not equate to a handful donated by a companion - not even half a handful."¹⁰ (al-Bukhārī, Ṣaḥīḥ, 3673)

Imām Muslim ؓ and Imām Ibn Mājah ؓ have also transmitted this narration on the authority of Sayyidunā Abū Hurayrah ؓ.

¹⁰ Sayyidunā Abū Sa'īd al-Khudrī ؓ narrates that once there was a quarrel between Sayyidunā Khālīd bin Walīd and Sayyidunā 'Abd al-Raḥmān bin 'Awf. Sayyidunā Khālīd bin Walīd used a few harsh words for him. This is when the Messenger of Allāh ﷺ said this ("Do not abuse...."). Now, although this statement was made regarding a specific occurrence, it is applicable to all companions and non-companions. A companion is not allowed to abuse another companion and a non-companion is not allowed to abuse a companion. Imām Mūsā Shāhin mentions that it is a major sin to abuse (swear) a Muslim. This sin increases as the status of the abused increases. The blessed companions hold the greatest rank after the messengers and prophets. Therefore, to abuse them would be the greatest sin.

Whereas Abū Bakr al-Baqarī ؓ has transmitted this according to the conditions of the *shaykḥayn* (Imām Bukhārī ؓ and Imām Muslim ؓ).

It has been narrated on the authority of Sayyidunā 'Abdullah ibn Mughaffal ؓ directly from the Messenger of Allāh ؐ who said —

اللّٰه الله في أصحابي لا تتخذوهم غرضا فمن
أحبهم فبحيي أحبهم ومن أبغضهم فببغضي
أبغضهم ومن آذاهم فقد آذاني ومن آذاني
فقد آذى الله ومن آذى الله يوشك أن يأخذه

“Allāh. Allāh. My companions. Do not make them a target of your desires. Verily, the one who loves them it is due to my love, he loves them. The one who hates them it is due to hatred for me, he hates them. The one who causes them pain it is as though he has caused me pain and the one who has caused me pain then verily he has “caused Allāh ؐ pain”. The one who “causes Allāh ؐ pain”, he shall very soon be taken into account.”¹¹

¹¹ The greatest reason for honouring the blessed companions is their closeness and connection with the Messenger of Allāh ؐ. Therefore, we love them because we love the Messenger of Allāh ؐ. Now, if someone has hatred for any one of the companions, this shows that he has overlooked the connection which the companion has with the Messenger of Allāh ؐ. The one who can overlook this connection cannot be a true lover of the Messenger of Allāh ؐ.

It has been narrated on the authority of Sayyidunā 'Āishah ؓ directly from the Messenger of Allāh ؐ who said —

إِنَّ شَرَّ أُمَّتِي أَجْرُهُمْ عَلَى أَصْحَابِي
“The worst of my nation are the ones that are
the most insolent towards my companions.”¹²
(al-Jazārī, al-Kāmil, 8/2544)

It has been narrated on the authority of Sayyidunā ibn 'Abbās ؓ directly from the Messenger of Allāh ؐ who said —

مَنْ سَبَّ أَصْحَابِي فَقَدْ سَبَّ اللَّهَ وَ النَّاسِ
أَجْمَعِينَ

“Upon the one who abuses my companions is the curse of Allāh ؐ, the angels and all the people.”¹³ (al-Tabarānī, al-Mu'jam)

¹² As a true lover loves everything which is connected to his beloved. He will overlook everything else, but this, “Causing Allāh ؐ pain” is a metaphor. Its literal meaning is not intended.

¹³ As mentioned previously, after the messengers and prophets the companions hold the greatest rank. Therefore, if one can be insolent towards them despite their lofty status what is there to prevent him from reviling other noble individuals?

¹⁴ Once again these narrations are unrestricted (*muḥḍaf*). They are not specific to a group of companions. Rather, they are inclusive to the first and last of them. Also, one should not think that this narration suggests that the curse of Allāh ؐ, the angels and all the people will only be upon someone when they abuse more than one companion (suggested by the plural form). Rather, even

It has been narrated on the authority of Sayyidunā Ibn 'Umar ؓ directly from the Messenger of Allāh ﷺ who said —

إِذَا رَأَيْتُمُ الَّذِينَ يَسُبُّونَ أَصْحَابِي فَقُولُوا لَعْنَةُ
اللَّهِ عَلَى شَرِّكُمْ

“When you encounter those that abuse my companions then proclaim ‘may the curse of Allāh ﷻ be upon you.’”¹⁴ (al-Tirmidhī, Sunan, 3766)

It has been narrated on the authority of Sayyidunā Hasan ؓ directly from the Messenger of Allāh ﷺ who said —

مَنْ خَرَجَ مِنَ الدُّنْيَا مَقَاتِمًا لِأَحَدٍ مِنْ أَصْحَابِي
سَلَّطَ اللَّهُ عَلَيْهِ دَابَّةً تَقْرُضُ لَحْمَهُ يَجِدُ أَلَمَهُ
إِلَى يَوْمِ الْقِيَامَةِ

“The one who dies in the state of abusing my companions, Allāh ﷻ shall appoint an animal that shall eat away his flesh. That person shall remain in this painful state until the Day of

the abuse of one companion will lead to this.

¹⁴ From this narration we also learn that the Messenger of Allāh ﷺ has knowledge of the future. He knew that a time would come when people will forsake the blessed companions and abuse them. Not only have we been informed of its occurrence, we have also been informed how to respond to such statements of ignorance.

Judgement.”¹⁵ (Ibn Abī al-Dunyā, al-Qubūr)

It has been narrated on the authority of Sayyidunā Hasan ؓ directly from the Messenger of Allāh ﷺ who said —

إِنَّ اللَّهَ اخْتَارَنِي وَاخْتَارَ لِي أَصْحَابًا فَيَجْعَلُ لِي
مِنْهُمْ وُزَرَءَ وَ أَنْصَارًا وَ أَصْحَارًا فَمَنْ سَبَّهُمْ
فَعَلَيْهِ لَعْنَةُ اللَّهِ وَ الْمَلَائِكَةُ وَ النَّاسُ أَجْمَعِينَ
لَا يَقْبَلُ اللَّهُ مِنْهُمْ صَرْفًا وَ لَا عَدْلًا

“Allāh ﷻ selected me and for me He ﷻ selected my companions. From them He ﷻ made some my viceregents, some my helpers and some my relatives. Therefore, may the curse of Allāh ﷻ, the angels and all the people be upon the one who abuses them. Allāh ﷻ shall not accept any charity or any acts of justice from him.”¹⁶ (al-Hākim, al-Mustadrak, 3/632)

¹⁵ Abusing the companions is not something in which we have been given a choice. It is strictly impermissible. The magnitude of this sin can be understood by the punishment stated. Just how a person would verbally attack the companions during his life, an animal will be made to physically attack the person after his death.

¹⁶ Not only does abusing the companions lead to major sin, it also prevents other acts of worship from being accepted. Is this how ruthless some people have become? They do not care about their good deeds; they just want to revile the companions!

CHAPTER 3

REMEMBERING MUSLIMS IN A GOOD MANNER

It has been narrated on the authority of Sayyidunā ibn Mas'ūd ؓ directly from the Messenger of Allāh ﷺ who said —

سَيِّئَاتُ الْمُسْلِمِ فُسُوقٌ

“Swearing at a Muslim is transgression.” ¹⁷ (al-Bukhārī, Ṣaḥīḥ, 48)

Imām Ibn Mājah ؓ has transmitted this *ḥadīth* on the authority of Sayyidunā Abū Hurayrah ؓ and Sayyidunā Sa'd ؓ, whereas Imām al-Ṭabarānī ؓ has transmitted it on the authority of Sayyidunā 'Ābdullāh ibn Muḡaffal ؓ and Imām al-Dāraquṭnī ؓ has transmitted it on the authority of Sayyidunā Jābir ؓ.

It has been narrated on the authority of Sayyidunā ibn 'Umar ؓ directly from the Messenger of Allāh ﷺ who said —

أَيُّمَا رَجُلٍ قَالَ لِأَخِيهِ يَا كَافِرٌ فَقَدْ بَاءَ بِهَا
أَحَدُهُمَا

“Whoever says to his brother “O infidel!”, then any one of the two will be an infidel.” ¹⁸ (al-

¹⁷ This is inclusive to all Muslims-regardless of their gender, race and status.
¹⁸ Here there are two scenarios. The first is when person A refers to person B as an infidel and person B is in fact an infidel. In this case, person B will be an infidel and this will cause no harm to person A. The second is when person A

Bukhārī, Ṣaḥīḥ, 6104)

It has been narrated on the authority of Sayyidunā Abū Dharr al-Ghifārī ؓ directly from the Messenger of Allāh ﷺ who said —

لَا يَزْنِي رَجُلٌ رَجُلًا بِالْفُسُوقِ وَلَا يَزْنِيهِ
بِالْكُفْرِ إِلَّا ارْتَدَّتْ عَلَيْهِ إِنْ لَمْ يَكُنْ
صَاحِبَهُ كَذَلِكَ

“If someone accuses another person of transgression or infidelity, however the other person is free from these qualities, then the first person will become a transgressor and infidel himself.” (al-Bukhārī, Ṣaḥīḥ, 6045)

It has been narrated on the authority of Sayyidunā ibn Mas'ūd ؓ directly from the Messenger of Allāh ﷺ who said —

لَيْسَ الْمُؤْمِنُ بِاللَّعَانِ وَلَا
بِالْفَاحِشِ وَلَا بِالْبِذْيِ

“The one who lays accusations, the one who curses, the one who speaks ill and the one who swears are not believers.” ¹⁹ (al-Tirmidhī, *Sunan*, 1977)

refers to person B as an infidel however person B is not an infidel. In this case, person A will become an infidel himself and person B will be unharmed.
¹⁹ In this *ḥadīth* and all *ahādīth* of this kind complete faith has been negated i.e. the one who commits these acts does not possess complete faith. His faith

It has been narrated on the authority of Sayyidunā Abū Dardā رضي الله عنه who said — directly from the Messenger of Allāh ﷺ

إِنَّ الْعَبْدَ إِذَا لَعَنَ شَيْئًا صَعِدَتْ إِلَى السَّمَاءِ
فَتَقْلَقُ أَبْوَابُ السَّمَاءِ دُونَهَا ثُمَّ تَهْبِطُ إِلَى
الْأَرْضِ فَتَقْلَقُ أَبْوَابَهَا دُونَهَا فَيَمْنَعَانِ دُونَهَا
فَإِذَا لَمْ يَجِدْ مَسَاعًا رَجَعَتْ إِلَى الَّذِينَ لَعَنَ فَإِنْ
كَانَ لِذَلِكَ أَهْلًا وَإِلَّا رَجَعَتْ إِلَى قَائِلِهَا

“When someone curses a thing, it rises towards the sky. However, the doors of the sky are closed for it. Then it returns to the ground and the doors of the earth are also closed for it (i.e. its entrance is made forbidden in the earth and the sky). When it does not find any abode it goes to the one who was cursed. If he is worthy of the curse, then so be it. If not, it returns to the one who cursed.” ²⁰ (Abū Dawūd, Sunan, 4905)

is incomplete.

²⁰ From this we understand that a curse is only effective when it is given rightly. If the one cursed is not worthy of being cursed then it is not effective.

CHAPTER 4

THE IMPERMISSIBILITY OF SWEARING AT THE

DECEASED

It has been narrated on the authority of Sayyidatunā 'Ā'ishah رضي الله عنها who said — directly from the Messenger of Allāh ﷺ

لَا تَسُبُّوا الْأَمْوَاتَ فَإِنَّهُمْ قَدْ أَفْضَوْا إِلَى مَا قَدِمُوا

“Do not swear at the deceased for verily they have returned from where they came.” ²¹ (al-Bukhārī, Ṣaḥīḥ, 6516)

²¹ If they did good, they have been rewarded. We have no right to abuse such people. If they did bad, they have been punished. We do not need to speak ill of them now.

CHAPTER 5

THE IMPERMISSIBILITY OF MENTIONING THE
DISPUTES OF THE COMPANIONS

Many researchers have mentioned that it is impermissible to mention the disparity between the companions as this may cause one to have an abominable assumption about some companions. This is supported by another *hadith* which states —

لَا يُبْلَغُنِي أَحَدٌ مِنْ أَصْحَابِي عَنْ أَحَدٍ شَيْئًا
فَإِنِّي أُحِبُّ أَنْ أَخْرُجَ إِلَيْكُمْ وَأَنَا سَلِيمٌ الصَّدْرِ

"None should complain to me about my companions as I wish that when I go to any of you my heart is clean." ²² (Abū Dawūd, Sunan, 4860)

Imām Abū Layth رحمته الله states that Imām Ibrāhīm al-Nakha'ī رحمته الله was questioned regarding the battles which took place between the companions. He replied, "This is the blood which Allāh سبحانه has protected our hands from. Do you now wish to sully your tongues by its mention?"

The *ahl al-sunnah* has only made mention of these occurrences in

²² I.e. the Messenger of Allāh صلى الله عليه وسلم does not wish to have any bad assumptions regarding anyone of his companions. If there has been a dispute between any of the companions they have been ordered to not gossip about this between themselves. How then can it be permissible for us to discuss the disputes?

reply to the innovators who have fabricated many lies in relation to these occurrences. Some theologians have even said that all the narrations regarding the battles between the companions are false. Although this statement is very pleasing, some of these quarrels have been mass transmitted (*mutawātir*) ²³. It is the consensus (*ijmā'*) of the *ahl al-sunnah wa al-jamā'ah* to provide interpretations for those quarrels which are proven to have taken place, in order to prevent the lay-people from misconceptions. As for those quarrels which cannot be interpreted, they shall be rejected. This is because the virtue of the companions, their good character and adherence to the truth has been proven by decisive and definitive proofs. The people of the truth have also concurred upon this. How possibly can then sole narrations (*ahād*)²⁴ be sufficient to contradict this? ²⁵ Especially those sole narrations which belong to fanatical and fallacious *rawafidh*.

²³ Therefore, it will be stubborn and ignorant of someone to reject them.

²⁴ Which are weak in terms of being established.

²⁵ To contradict a definitive proof a definitive proof is required. Anything less should not be brought into consideration.

CHAPTER 6

A BRIEF NARRATIVE OF THE DIFFERENCES BETWEEN THE COMPANIONS

It has been established by many narrations that when the people of Egypt arrived in al-Madinah al-Munawwarah they requested Sayyidunā 'Uthmān ibn 'Affān رضي الله عنه to dismiss 'Abdullāh ibn Abī Sufīr from the leadership of Egypt and appoint Muḥammad ibn Abī Bakr رضي الله عنه the leader instead. Sayyidunā 'Uthmān رضي الله عنه accepted their request. Upon witnessing this the minister of Sayyidunā 'Uthmān رضي الله عنه, Marwān ibn Hakam, wrote to 'Abdullāh and told him that when these people come to you, kill them! Upon returning, the people of Egypt met the messenger ²⁶ and took the letter from him. They opened it and to their amazement the letter was from Sayyidunā 'Uthmān رضي الله عنه, with his stamp. The climax of this ²⁷ was that the messenger was the servant of Sayyidunā 'Uthmān رضي الله عنه and he was riding the camel of Sayyidunā 'Uthmān رضي الله عنه. The people of Egypt immediately returned and lay siege to the house of Sayyidunā 'Uthmān رضي الله عنه. Sayyidunā 'Uthmān رضي الله عنه commanded the companions not to fight them. His objective was to save the people from unrightful killing ²⁸ and wished for martyrdom regarding which he was given glad tidings from the Messenger of Allāh ﷺ. ²⁹ Thereafter, the people of Egypt martyred Sayyidunā

²⁶ The one delivering the letter to 'Abdullāh.

²⁷ I.e. the climax of their amazement.

²⁸ I.e. they had no reason to think that this was a plot against Sayyidunā 'Uthmān.

²⁹ As in reality they only lay siege to his house after seeing the letter.

³⁰ Once the Messenger of Allāh ﷺ climbed Mt. Uhud with Sayyidunā Abū

'Uthmān رضي الله عنه and pledged fealty to Sayyidunā 'Alī رضي الله عنه.

Thereafter, Sayyidatunā 'Ā'ishah رضي الله عنها, Sayyidunā Zubayr رضي الله عنه, Sayyidunā Talḥah رضي الله عنه and Sayyidunā Amīr Mu'āwiyah رضي الله عنه appealed to Sayyidunā 'Alī رضي الله عنه ³¹ that the killers of Sayyidunā 'Uthmān رضي الله عنه should be killed as *qisās* ³². Diligently, Sayyidunā 'Alī رضي الله عنه requested some time in order to prevent chaos ³³ and to fulfill the appeal. Alas, from this point onwards the matter grew evermore chaotic and there was apparent disparity between the two groups ³⁴.

Bakr رضي الله عنه, Sayyidunā 'Umar رضي الله عنه and Sayyidunā 'Uthmān رضي الله عنه and suddenly it began to tremble. The Messenger of Allāh ﷺ said "Steady! Verily upon you is a messenger, a *siddiq* and two martyrs." In this the Messenger of Allāh ﷺ gave glad tidings to Sayyidunā 'Umar رضي الله عنه and Sayyidunā 'Uthmān رضي الله عنه of martyrdom. ³¹ They appealed to Sayyidunā 'Alī رضي الله عنه as he had now come into power.

³² This is the legal judgement stated in the Holy Qur'ān that if someone murders a Muslim, he will be handed over to the family members of the one killed. If they wish, they may have him killed in revenge and if they wish, they may forgive him and take blood money in return.

³³ Sayyidunā 'Alī رضي الله عنه had just come into power. If the first thing he did was to have all those killed that were part of the siege, it would cause chaos. The people of Shām would have come to battle. This would prevent the caliphate from being established in an efficient manner. Therefore, Sayyidunā 'Alī رضي الله عنه contemplated and made an independent judgement (*ijtihād*) that it is in favour of everyone to delay the requital (*qisās*) for some time. Once everything has settled, then it will be appropriate to take the requital.

³⁴ This is because Sayyidatunā 'Ā'ishah رضي الله عنها and the other companions felt that Sayyidunā 'Alī رضي الله عنه was trying to avoid the requital and had sided with the murderers. Sayyidatunā 'Ā'ishah رضي الله عنها had also contemplated and formed an independent judgement. This was that the requital of Sayyidunā 'Uthmān رضي الله عنه's martyrdom is an obligation. Therefore, we must do whatever it takes to establish it. From this it is clear that both parties were in favour of the requital.

Whatever was predestined would most definitely take place.³⁵

Sayyidunā Talḥah ؓ, Sayyidunā Zubayr ؓ and Sayyidunā ʿĀʾishah ؓ met Sayyidunā ʿAlī ؓ³⁶ in battle near Baṣra. In this battle Sayyidunā Talḥah ؓ and Sayyidunā Zubayr ؓ were martyred and the reigns of the camel of Sayyidatunā ʿĀʾishah ؓ were cut. For this reason the battle is known as the Battle of Jamal (Camel). Sayyidatunā ʿĀʾishah ؓ was respectfully returned to al-Madīnah al-Munawwarah. Later on, a battle took place between Sayyidunā Muʾāwiyah ؓ and Sayyidunā ʿAlī ؓ at Siffin, near the River Euphrates. This continued for some time and then an agreement was formed which was similar to a conciliation.

However, Sayyidunā ʿAlī ؓ wanted to delay it slightly for the betterment of the people. (See chapter 7 for further details regarding an independent judgement)

³⁵ The battles were predestined. Therefore, they would have taken place in any situation. This "misunderstanding" was an apparent cause.

³⁶ The dispute was not solved and it eventually lead to a battle.

CHAPTER 7

A MUJTAHID IS BLAMEFREE UPON BEING MISTAKEN

It has been established by a *marfūʾ ḥadīth* which has an authentic chain of transmission that when a leader makes a decision according to his independent judgement, if the decision is correct, he will receive two rewards and if it is incorrect, he receives one reward.³⁷ This *ḥadīth* has been transmitted in Ṣaḥīḥ al-Bukhārī, Ṣaḥīḥ Muslim, Musnad of Imām Aḥmad, Sunan Abū Dawūd, Sunan al-Nasāʾī and Sunan al-Tirmidhī on the authority of Sayyidunā Abū Hurayrah ؓ. Furthermore, Imām al-Bukhārī ؓ, Imām Aḥmad ؓ, Imām al-Nasāʾī ؓ, Imām Abū Dāwūd ؓ and Imām ibn Mājah ؓ transmit this on the authority of Sayyidunā ʿAbdullāh ibn ʿUmar ؓ and Sayyidunā ʿAbdullāh ibn al-ʿĀṣ ؓ. In addition, this very narration has been transmitted by Imām al-Bukhārī ؓ on the authority of Abū Salamah also!

There are two rewards for a correct independent judgement and one reward for a mere independent judgement. All four

³⁷ If correct, he will receive one reward for trying to make a decision for the betterment of the people and one for being right. If incorrect, he will receive one reward for trying. Allāh ؓ shall not punish him for being wrong. Rather, he will be completely blame-free. The scholars have stated that it is necessary for one to be worthy of making an independent judgement i.e. he must have enough knowledge to do so. If someone forms an independent judgement, whilst being unworthy of doing so, and this leads to an incorrect result, he will be blameworthy in this case. Similarly, if someone formed an independent judgement for negative purposes, he will be blameworthy.

companions³⁸ were independent judges³⁹ in this battle. However, their judgement was incorrect⁴⁰. Whereas Sayyiduna 'Alī's judgement⁴¹ was correct. It has been well established in the principles (of *fiqh*) that an independent judge must act according to his own judgement in any case⁴². In this case there is no accusation upon the independent judge himself or those who followed him. Therefore, those that were martyred in this battle and those that killed are both people of paradise. All praise is to Allāh.

Imām ibn Sa'd narrates from Sayyidunā Abī Maysarah 'Amr ibn Sharāḥbīl who said, "I saw in my dream as though I have entered paradise and therein are beautiful domes. I beseeched, 'To whom do these domes belong?' It was answered, 'These domes belong to Kilā' and Hawshab. These two were martyred whilst fighting in army of Sayyidunā Mu'āwiyah.' I asked them, 'Where are 'Ammār, Yāsir and their companions?' They answered, 'They are here, in front.' I said, 'Some of them killed the others though?' It was said, 'When they met with their Lord, they found

³⁸ Sayyidunā 'Aṣṣhāḥ, Sayyidunā Ṭalḥah, Sayyidunā Zubayr and Sayyidunā Mu'āwiyah.

³⁹ The blessed companions of the Messenger of Allāh accepted them as *mujtahid* (independent judges). A *ḥadīth* will be quoted soon in support of this.

⁴⁰ As mentioned previously, they are not blameworthy at all. They will receive one reward.

⁴¹ Which was to delay the requital for a while.

⁴² Whether it coincides with the judgement of another *mujtahid* or is in contrary to it. This is because if he follows another *mujtahid* whilst believing his judgement to be incorrect, he will be blameworthy for following the incorrect knowingly.

him to be the greatest forgiver. I then beseeched, 'How were the people of the river (i.e. the *khawarij*) treated?' It was answered, 'They are in strict conditions.'

CHAPTER 8

VIRTUES OF LADY 'Ā'ISHAH

It has been narrated on the authority of Sayyidunā Abū Musā al-Ash'arī ؓ directly from the Messenger of Allāh ؐ who said —

فَقُلْتُ عَائِشَةُ عَلَى النِّسَاءِ كَقَضِي النَّبِيِّ عَلَى
سَائِرِ النَّبِيِّاتِ

"The greatness of Sayyidatunā 'Ā'ishah ؓ over the rest of the women is like the greatness of *tharīd* over all other foods." ⁴³ (al-Bukhārī, *Ṣaḥīḥ*, 3770)

Sayyidunā Abū Musā al-Ash'arī ؓ narrated —

مَا أَشْكَلُ عَلَيْنَا أَصْحَابَ رَسُولِ اللَّهِ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ حَدِيثٌ قَطُّ فَسَأَلْنَا عَائِشَةَ رَضِيَ
اللَّهُ عَنْهَا إِلَّا وَجَدْنَا عِنْدَهَا عِلْمًا

"When we, the companions of the Messenger of Allāh ؐ, would ever face a difficulty in understanding a *ḥadīth* we would ask Sayyidatunā 'Ā'ishah ؓ. We found her to

⁴³ "*Tharīd*" is a type of food which consists of small pieces of chappati mixed with meat curry. In a narration it has been stated that this will be the food of the people of paradise. The Arabs would prefer this over all other foods. The Messenger of Allāh ؐ would eat this with much pleasure.

possess its knowledge." ⁴⁴ (al-Tirmidhī, Sunan, 3883)

It has been narrated on the authority of Sayyidatunā Umm Hānī ؓ, the sister of Sayyidunā 'Alī ؓ, directly from the Messenger of Allāh ؐ who said —

يَا عَائِشَةُ سَيَكُونُ سِوَاكَ الْعِلْمَ وَالْقُرْآنَ

"O 'Ā'ishah, very soon your ornaments will be knowledge and the Qur'ān." (Ahmad, *Musnad*)

It has been narrated on the authority of Sayyidatunā Umm Hānī ؓ directly from the Messenger of Allāh ؐ who said —

إِنَّهُ لَيَكُونُ عَلَى الْمَوْتِ أَنِّي رَأَيْتُكَ زَوْجَتِي فِي
الْجَنَّةِ وَفِي رَوَايَةٍ هُوَنَ عَلَى الْمَوْتِ لَأَنِّي رَأَيْتُ
عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا فِي الْجَنَّةِ

"O 'Ā'ishah, seeing you as my wife in paradise makes death easier for me." In another narration, "Death has been made easy for me as I have seen 'Ā'isha in paradise." ⁴⁵ (Ahmad, *Musnad*)

⁴⁴ Sayyidatunā 'Ā'ishah ؓ possessed one of the most deepest insight in *ḥadīth* interpretation.

⁴⁵ The Messenger of Allāh ؐ had immense love for Sayyidatunā 'Ā'ishah ؓ. Knowing that she will enter paradise was a means of comfort for him.

It has been narrated on the authority of Sayyidatunā 'Ā'ishah ؓ directly from the Messenger of Allāh ؐ who said —

يَا عَائِشَةُ هَذَا جِبْرِيلُ يُفْرِطُكَ السَّلَامَ قُلْتُ وَ
عَلَيْكَ السَّلَامُ وَرَحْمَةُ اللَّهِ

"O 'Ā'ishah, Jibrīl sends salutations upon you. I replied, "May salutations and the blessings of Allāh be upon you too." ⁴⁶ (al-Bukhārī, Ṣaḥīḥ, 6235)

Sayyidatunā 'Ā'ishah ؓ stated, the Messenger of Allāh ؐ said to me —

أُرِيْتُكَ فِي النَّوَامِ ثَلَاثَ لَيَالٍ يَجِيءُ بِكَ الْمَلَكُ
فِي سَرَقَةٍ مِنْ خَزِيرٍ فَقَالَ لِي هُذِهِ أَمْرَأَتُكَ
فَكَشَفْتُ عَنْ وَجْهِكَ التَّوْبَ فَإِذَا أَنْتِ هِيَ
فَقُلْتُ إِنْ يَكُنْ هَذَا مِنْ عِنْدِ اللَّهِ مَا رَأَيْتُهُ
فِي النَّوَامِ يُضَيِّدُهُ

"I saw you in my dream for three nights. An angel would wrap you in silk and present you. Thereafter he would say this is your wife. I removed the cloth from your face and indeed it was you." I said, "If this is from Allāh ؐ then

⁴⁶ Sayyidatunā Jibrīl is the leader of the angels. Angels only do that which they have been commanded.

what I saw in my dream shall be the case." ⁴⁷ (al-Bukhārī, Ṣaḥīḥ, 5078)

It has been narrated from Sayyidatunā 'Ā'ishah ؓ who said, "People would be astounded upon the arrival of gifts on my day. The purpose of sending gifts was to keep the Messenger of Allāh ؐ happy. She stated, "There were two groups of the blessed wives. One consisted of Sayyidatunā 'Ā'ishah ؓ, Sayyidatunā Hafṣah ؓ, Sayyidatunā Safiyyah ؓ and Sayyidatunā Sawdah ؓ. The other group consisted of Sayyidatunā Umm Salamah ؓ and other blessed wives.

The group of Sayyidatunā Umm Salamah ؓ said to her, "Please speak with the Messenger of Allāh ؐ and request him to inform his companions that if they wish to send gifts then they should send them wherever he is." The Messenger of Allāh ؐ said, "Do not hurt me regarding 'Ā'ishah ؓ for verily I do not receive revelation in any blanket besides the blanket of 'Ā'ishah ؓ." Sayyidatunā Umm Salamah ؓ said, "O Messenger of Allāh ؓ, I seek forgiveness from Allāh ؐ for hurting you." Then the group of Sayyidatunā Umm Salamah ؓ summoned Sayyidatunā Faṭimah ؓ and sent her in the court of the Messenger of Allāh ؐ. The Messenger of Allāh ؐ said ؓ, "O Faṭimah, do you not prefer that which I prefer?" She replied, "O Father, whatever you prefer is what I prefer." So the Messenger of Allāh ؐ said, "This is what I prefer." ⁴⁸ (al-Bukhārī, Ṣaḥīḥ, 2581)

⁴⁷ I.e. the Messenger of Allāh ؐ admired this dream.

⁴⁸ It was a custom that the blessed companions would bring gifts for the Messenger of Allāh ؐ. The Messenger of Allāh ؐ would exercise justice

Note — Someone may think that presenting narrations of Sayyidatunā 'Ā'ishah ؓ pertaining to her own virtues is of no benefit. However, this assumption is incorrect as the first *ḥadīth* is a great virtue and acts as an establisher, substantiator and a certifier of all the other narrations.⁴⁹

between his blessed wives and would go to each of their homes. The blessed wives had slots i.e. on Monday the Messenger of Allah ؐ will reside at Sayyidatunā 'Ā'ishah ؓ's home and on Tuesday he will reside at Sayyidatunā Hafṣah ؓ's home etc. The Messenger of Allah ؐ would treat all his wives equally in terms of all the things that were in his control. However, love is something which is not in one's control. The Messenger of Allah ؐ had the most love for Sayyidatunā 'Ā'ishah ؓ. When the companions realised this they began to bring their gifts mainly on the day the Messenger of Allah ؐ was residing at Sayyidatunā 'Ā'ishah ؓ's home.

49 Even if all the narrations in virtue of Sayyidatunā 'Ā'ishah ؓ were narrated by herself, there should be no objection as we should have a good presumption regarding a believer-let alone the mother of believers.

CHAPTER 9

VIRTUES OF SAYYIDUNĀ TALḤAH

The author of *Mishkāṭ* states, "He was Talḥah bin 'Abdullāh ؓ whose epithet was Abā Muḥammad al-Qaṣhī. He accepted Islam in its early stages and took part in every battle other than the Battle of Badr. He was not present in this battle because the Messenger of Allah ؐ had sent him alongside Sayyidunā Sa'īd bin Zayd ؓ to search for the caravan of the Quraysh. In the battle of Uhūd he was wounded 24 times. Some have stated 75 times and some have said that the total number of wounds from arrows and spears was 75. However, Imām al-Tirmidhī ؓ narrates that upon his body were more than 80 wounds. He was martyred on the 20th of Jumād al-Uḥṣrā 36 AH and was laid to rest in Baṣra. At the time he was 64 years of age. Imām al-Nawawī ؓ mentions that he left the battle and fell into the enemy ranks as he was hit by an arrow which lead to his demise. It has been said that this arrow was fired by Marwān bin Hakam.

Imām al-Bukhārī ؓ narrates on the authority of Sayyidunā 'Umar ؓ that —

ثَوَقِي رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ
رَاضٍ عَنْ ظُلْمَةِ وَزِيرِي

"At the time of the demise of the Messenger of Allah ؐ, he was pleased with Sayyidunā Talḥah ؓ and Sayyidunā Zubayr ؓ." (al-Bukhārī, Ṣaḥīḥ)

Imām Muslim رحمه الله narrates on the authority of Sayyidunā Abū Hurayrah رضي الله عنه who said —

لَأَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ عَلَى حِرَاءٍ هُوَ وَ أَبُو بَكْرٍ وَ عُمَرُ وَ عُثْمَانُ وَ عَلِيٌّ وَ طَلْحَةُ وَ زُبَيْرٌ رَضِيَ اللَّهُ عَنْهُمْ فَتَخَرَّكِي الصَّخْرَةَ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اهْدِأْ فَمَا عَلَيْكَ إِلَّا نَبِيٌّ أَوْ صِدِّيقٍ أَوْ شَهِيدٍ

“The Messenger of Allāh ﷺ was on Mt. Hirā'. Sayyidunā Abū Bakr رضي الله عنه, Sayyidunā 'Umar رضي الله عنه, Sayyidunā 'Uthmān رضي الله عنه, Sayyidunā 'Alī رضي الله عنه, Sayyidunā Talḥah رضي الله عنه and Sayyidunā Zubayr رضي الله عنه were accompanying him. Suddenly, the mountain began to shake so the Messenger of Allāh ﷺ said 'Stay calm! Upon you are none other than a messenger, a *ṣiddīq* and martyrs."⁵⁰ (al-Muslim, Ṣaḥīḥ, 2417)

Imām al-Tirmidhī رحمه الله narrates on the authority of Sayyidunā 'Abd al-Raḥmān bin 'Awf رضي الله عنه. However, Imām ibn Mājah رحمه الله, Imām Aḥmad رحمه الله, Imām Diyā' al-Maqdisī رحمه الله and Imām al-Dāraqutnī رحمه الله narrate on the authority of Sayyidunā Sa'īd bin Zayd رضي الله عنه that the

⁵⁰ In this narration the other companions have been given tidings of martyrdom.

Messenger of Allāh ﷺ said —

أَبُو بَكْرٍ فِي الْجَنَّةِ وَ عُمَرُ فِي الْجَنَّةِ وَ عُثْمَانُ فِي الْجَنَّةِ وَ عَلِيٌّ فِي الْجَنَّةِ وَ طَلْحَةُ فِي الْجَنَّةِ وَ زُبَيْرٌ فِي الْجَنَّةِ وَ عَبْدُ الرَّحْمَنِ فِي الْجَنَّةِ وَ سَعْدُ بْنُ أَبِي وَقَّاصٍ فِي الْجَنَّةِ وَ سَعِيدُ بْنُ زَيْدٍ فِي الْجَنَّةِ وَ ابْنُ الْجَرَّاحِ فِي الْجَنَّةِ

“Abū Bakr رضي الله عنه is in paradise, 'Umar رضي الله عنه is in paradise, 'Uthmān رضي الله عنه is in paradise, 'Alī رضي الله عنه is in paradise, Talḥah رضي الله عنه is in paradise, Zubayr رضي الله عنه is in paradise, 'Abd al-Raḥmān رضي الله عنه is in paradise, 'Sād bin Abī Waqqās رضي الله عنه is in paradise, Sa'īd bin Zayd رضي الله عنه is in paradise and Ibn Jarrah رضي الله عنه is in paradise.”⁵¹ (al-Tirmidhī, Sunan, 3747)

Imām Aḥmad رحمه الله and Imām al-Tirmidhī رحمه الله have narrated on the authority of Sayyidunā Zubayr رضي الله عنه who said —

كَانَ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ دِرْعَانِ يَوْمَ أُحُدٍ فَتَنَهَضَ إِلَى الصَّخْرَةِ فَلَمْ يَسْتَطِعْ فَقَعَدَ طَلْحَةُ حَتَّى اسْتَوَى عَلَى الصَّخْرَةِ فَسَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ أُوجِبَ طَلْحَةُ

⁵¹ These ten individuals are known as the al-'Asharah al-Mubashsharah.

"In the Battle of Uhud, the Messenger of Allāh ﷺ had two suits of armour. He attempted to climb the mountain but did not manage to do so. Seeing this, Sayyidunā Talha ﷺ sat below the Messenger of Allāh ﷺ until he managed to climb it. Thereafter, I heard the Messenger of Allāh ﷺ proclaim, 'Paradise has become incumbent for Talha ﷺ.'" (al-Tirmidhī, Sunan, 3738)

Imām al-Tirmidhī ﷺ narrates on the authority of Sayyidunā Jābir ﷺ who said —

مَنْ أَحَبَّ أَنْ يَنْظُرَ إِلَى رَجُلٍ يَمْشِي عَلَى الْأَرْضِ
وَقَدْ قَضَى حَاجَتَهُ فَلْيَنْظُرْ إِلَى هَذَا

"The Messenger of Allāh ﷺ looked towards Sayyidunā Talhah bin 'Ubaydullāh ﷺ and said the one who wishes to look at a person walking on this earth who has fulfilled his vow then he should look at him." (al-Tirmidhī, Sunan, 3739)

Imām al-Tirmidhī ﷺ and Imām al-Hākim ﷺ narrate on the authority of Sayyidunā Jābir ﷺ who said —

مَنْ سَرَّهُ أَنْ يَنْظُرَ إِلَى شَهِيدٍ يَمْشِي عَلَى وَجْهِ
الْأَرْضِ فَلْيَنْظُرْ إِلَى طَلْحَةَ بْنِ عُبَيْدِ اللَّهِ

"The one who wishes to see a martyr walking

on the face of this earth then he should look at Talha bin 'Ubaydullāh ﷺ."

Imām ibn Mājah ﷺ narrated on the authority of Sayyidunā Jābir ﷺ. Also Imām ibn 'Asākir ﷺ narrates on the authority of Sayyidunā Abū Hurayrah ﷺ and Sayyidunā Abū Sa'īd ﷺ, they all said —

طَلْحَةُ شَهِيدٌ يَمْشِي عَلَى الْأَرْضِ

"Talhah ﷺ is a martyr walking upon the face of the earth." (Ibn Mājah, Sunan, 127)

Imām al-Tirmidhī ﷺ and Imām ibn Mājah ﷺ narrate on the authority of Sayyidunā Mu'āwiyah ﷺ. Alternatively, Imām ibn 'Asākir ﷺ narrated on the authority of Sayyidunā 'Ā'ishah ﷺ, they said —

طَلْحَةُ مِنْ قَضَى حَاجَتِهِ

"Talhah ﷺ is from those that have fulfilled their vow." (al-Tirmidhī, Sunan, 3740)

Imām al-Tirmidhī ﷺ transmitted a *hasan*, *gharīb* narration on the authority of Sayyidunā Talhah ﷺ who said, "The blessed companions of the Messenger of Allāh ﷺ said to an ignorant bedouin, 'Ask the Messenger of Allāh ﷺ who are the ones that have fulfilled their vow?' (The companions asked the bedouin to ask the Messenger of Allāh ﷺ as they did not have the courage to question him out of awe and the ultimate respect and reverence

they possessed for him.) Therefore, the bedouin asked. However, the Messenger of Allāh ﷺ avoided the question. He asked again, the Messenger of Allāh ﷺ avoided it again. The third time he asked, the Messenger of Allāh ﷺ still did not reply. Just now I (Talhah ﷺ) appeared from the door of the Masjid wearing a green garment. Upon seeing me the Messenger of Allāh ﷺ asked, 'Where is the one who was questioning about those that have fulfilled their vow?' The bedouin said, 'O Messenger of Allāh ﷺ, it was me.' The Messenger of Allāh ﷺ said, 'This person' is from those that have fulfilled their vow.'

Imām al-Tirmidhī ﷺ and Imām al-Hākim ﷺ narrate on the authority of Sayyidunā 'Alī ﷺ who said —

طَلْحَةُ وَ الزُّبَيْرُ جَارَايَ فِي الْجَنَّةِ

"I heard with my own ears the Messenger of Allāh ﷺ say 'Talhah ﷺ and Zubayr ﷺ are my neighbours in paradise.'" (al-Tirmidhī, Sunan, 3741)

Imām al-Bukhārī ﷺ narrates on the authority of Qays bin Hāzim who said —

رَأَيْتُ يَدَ طَلْحَةَ سَلَاةً وَقِي بِهَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

"I have seen the paralysed hand of Talhah ﷺ

52 I.e. Sayyidunā Talhah ﷺ.

which became paralysed on the day of Uhud whilst guarding the Messenger of Allāh ﷺ." (al-Bukhārī, Ṣaḥīḥ, 4063)

Imām al-Bayhaqī ﷺ narrates on the authority of Sayyidunā Jābir ﷺ who said: On the day of Uhud, everyone had departed from the Messenger of Allāh ﷺ. Only 11 companions from the Anṣār⁵³ and Sayyidunā Talhah ﷺ remained besides him. Accompanying them the Messenger of Allāh ﷺ was climbing the mountain. Suddenly, the polytheists surrounded them. The Messenger of Allāh ﷺ proclaimed, "Is there anyone here that shall face them?" Sayyidunā Talhah ﷺ exclaimed, "O Messenger of Allāh ﷺ, I am at your service." The Messenger of Allāh ﷺ said, "O Talhah ﷺ, you stay here." Then a companion from the Anṣār said, "O Messenger of Allāh ﷺ, I shall face them." He began to fight them. Meanwhile, the Messenger of Allāh ﷺ again attempted to climb the mountain. There, the companion from the Anṣār was martyred. Therefore, the polytheists resumed their pursuit and gained proximity to the Messenger of Allāh ﷺ. The Messenger of Allāh ﷺ proclaimed, "Is there anyone that shall face them?" Sayyidunā Talhah ﷺ exclaimed, "O Messenger of Allāh ﷺ, I am at your service." The Messenger of Allāh ﷺ said, "You stay here."

⁵³ When the companions of Makkah al-Mukarramah migrated with the Messenger of Allāh ﷺ to al-Madinah al-Munawwarah they left behind all their belongings. Life in al-Madinah al-Munawwarah for them was like a new start. The Messenger of Allāh ﷺ made brotherhood between each companion from Makkah al-Mukarramah and one person from al-Madinah al-Munawwarah. The first are from the *muhajirīn* (the migrants) and the second are from the *anṣār* (the helpers).

Now, another companion from the Anṣār said, "O Messenger of Allāh ﷺ, I am at your service." He began to fight and the Messenger of Allāh ﷺ continued climbing. After martyring that companion the polytheists came in pursuit again. Thereafter, each time the Messenger of Allāh ﷺ would say the same. Sayyidunā Ṭalḥah ﷺ would present himself each time. The Messenger of Allāh ﷺ would say, "You remain here." Then a companion from the Anṣār would request permission to fight; permission would be granted. Then he also would be martyred fighting like the others. This was until none remained besides the Messenger of Allāh ﷺ, other than Sayyidunā Ṭalḥah ﷺ. The polytheists surrounded the Messenger of Allāh ﷺ and Sayyidunā Ṭalḥah ﷺ. The Messenger of Allāh ﷺ proclaimed, "Who is there to face them?" Sayyidunā Ṭalḥah ﷺ exclaimed, "O Messenger of Allāh ﷺ, I am at your service." Therefore, he fought like the eleven companions before him. During the fight, his fingers were amputated and he said "Hiṣṣ". The Messenger of Allāh ﷺ said "If you said *bismillāh* or mentioned the name of Allāh ﷻ, then verily the angels of Allāh ﷻ would have lifted you into the skies and the people would have watched you." After this, the Messenger of Allāh ﷺ climbed the mountain and met his companions who were gathered.⁵⁴ (al-Bayḥaqī, *Dalā'il al-Nubuwwah*, 3/236)

Shaykh Nūr al-Haq al-Dehlawī ﷺ mentions in his translation of Ṣaḥīḥ al-Bukhārī that when Sayyidunā 'Alī ﷺ saw Sayyidunā Ṭalḥah ﷺ from amongst those that were martyred in the Battle of Jamal, he cried profusely to the extent that his beard was soaked

⁵⁴ Sayyidunā Ṭalḥah ﷺ was fearlessly ready to sacrifice his life for the Messenger of Allāh ﷺ.

Thereafter, he said, "O Ṭalḥah ﷺ, I hope that me and you are from those about whom the Almighty states —

وَنَزَعْنَا مَا فِي صُدُورِهِمْ مِنْ غَلِيٍّ إِخْوَانًا عَلَى سُرُرٍ مُتَقَابِلِينَ

"And We will remove all ill-feelings from their hearts—brothers and sisters, on couches facing one another."⁵⁵ (al-Qur'ān, 15:47)

⁵⁵ Sayyidunā 'Alī ﷺ prayed that on the Day of Judgement all the disputes are decided and he and Sayyidunā Ṭalḥah ﷺ can once again be partners.

CHAPTER 10

THE VIRTUES OF SAYYIDUNĀ MUHAMMAD BIN TALĤĤAH ⁵⁶

Due to him prostrating abundantly he was known as Sajjād. He was born in the era of the Messenger of Allāh ﷺ. The Messenger of Allāh ﷺ named him Muḥammad and blessed him with the epithet Abū Sulaymān.

It has been stated in al-Istī'āḥ that he was martyred in the Battle of Jamāl. Sayyidunā Talḥah ﷺ ordered him to proceed in the battle. Whilst proceeding, his armour got trapped in his feet which led to him remaining stationary. Whenever someone would come to attack him he would say "I give you the pledge of Ḥāmim?" At last, Aswad 'Unṣī attacked him and he was martyred. After that, he read the following couplets —

واشعث قوام بآيات ربه قيل الاذى فيما
يرى العين مسلم
خرقت له بالرمح جبيهه قميصه فخر
صريعا لليدين و للغم
على غير شئ انه ليس تابعا عليا و لم

⁵⁶ This is the son of Sayyidunā Talḥah bin 'Ubaydullāh ﷺ.

⁵⁷ The verse of the Holy Qur'ān.

يتبع الحق يندم
يذكرني حم و الرمح شاجر فهلا تلا حم
قبل التقدم

When Sayyidunā 'Alī ﷺ saw him from amongst the martyrs he said, "He was a very beautiful, young man." Then he became sorrowful and sat down. In the narration of Imām al-Dāraqutnī ﷺ it is stated that when Sayyidunā 'Alī ﷺ passed by him he said, "This is Sajjād who was martyred in obedience of his father."

CHAPTER 11

THE VIRTUES OF SAYYIDUNĀ ZUBAYR

Majority of his virtues have been mentioned in the chapter, "The Virtues of Sayyidunā Talḥah ؓ."

The author of Mishkat states, "He is Abū 'Abdillāh Zubayr bin 'Awwām al-Qarashī." His mother, Sayyidatunā Ṣafiyah ؓ, was the aunt of the Messenger of Allāh ؐ. He embraced Islam in its early stages at the age of 16. He was tortured using gas so that he would return to idol worshipping. However, he always remained steadfast. He partook in all the battles with the Messenger of Allāh ؐ. He was the first person to unsheath his sword to fight in the way of Allāh ؐ. He remained with the Messenger of Allāh ؐ in the Battle of Uhud also. 'Amr bin Jarmūz martyred him at a place called Safawān, Baṣra. At the time of his martyrdom he was 64 years of age. At first he was laid to rest in the valley of Sabā. Later on, his blessed grave was excavated and he was taken to Baṣra. This is where his blessed grave is known to be now.

It has also been narrated that Sayyidunā Zubayr ؓ returned from a battle and was performing his prayer. He was then martyred in this state. Looking at the sword of Sayyidunā Zubayr ؓ, Sayyidunā 'Alī ؓ stated, "This sword has guarded the Messenger of Allāh ؐ on many occasions." Thereafter, he said, "The Messenger of Allāh ؐ said to me 'Give the killer of ibn Ṣafiyah (Sayyidunā Zubayr ؓ) glad tidings of Hell.'" In reply to this, 'Amr bin Jarmūz said, "If we fight against you, we are in hell and if we fight in your support, we are in hell?" Later, 'Amr bin Jarmūz committed

suicide in anger.

Imām al-Bukhārī ؓ and Imām al-Tirmidhī ؓ narrate on the authority of Sayyidunā Jābir ؓ and Imām al-Hākim ؓ narrates on the authority of Sayyidunā 'Alī ؓ that the Messenger of Allāh ؐ said —

إِنَّ لِكُلِّ نَبِيٍّ خَوَارِئًا وَإِنَّ خَوَارِئِي الرَّبِيرَ

"Every messenger has a disciple and my disciple is Zubayr ؓ." (al-Bukhārī, Ṣaḥīḥ, 3719)

Imām al-Bukhārī ؓ and Imām Muslim ؓ narrate on the authority of Sayyidunā Jābir ؓ that the Messenger of Allāh ؐ said —

مَنْ يَأْتِنِي بِخَبَرِ الْقَوْمِ يَوْمَ الْأَحْزَابِ قَالَ الرَّبِيرُ
أَنَا

"Who shall bring me news regarding the infidels on the day of Ahzāb?" Sayyidunā Zubayr ؓ replied, "I shall." (al-Bukhārī, Ṣaḥīḥ, 2846)

According to the narration in al-Mustadrak of Imām al-Hākim ؓ, the Messenger of Allāh ؐ asked on the day of Khandaq, "Who shall bring me news regarding the infidels?" Sayyidunā Zubayr ؓ stood up.

Imām al-Bukhārī ؓ, Imām Muslim ؓ and Imām al-Tirmidhī ؓ narrate on the authority of Sayyidunā Zubayr ؓ who reported, the Messenger of Allāh ؐ asked —

مَنْ يَأْتِنِي بِنِي فُرَيْطَةَ فَيَأْتِنِي بِخَبَرِهِمْ
فَأَنْظَلْتُكُمْ فَلَمَّا رَجَعْتُ جَمَعْتُ لِي رَسُولُ اللَّهِ صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ أَبُوهُ فَقَالَ إِذَاكَ ابْنِي وَأَخِي

"Who shall go to Banū Qurayzah and bring some information?" So I went. Upon my return, the Messenger of Allah ﷺ gathered his parents and said, "my mother and father are sacrificed for you."⁵⁸ (al-Bukhārī, Ṣaḥīḥ, 2846)

Imām al-Bukhārī ﷺ narrates on the authority of Sayyidunā 'Urwah ﷺ that the companions of the Messenger of Allah ﷺ asked Sayyidunā Zubayr ﷺ on the day of Yarmūk, "Why do you not attack the infidels? As, if you do, we will attack them too." Therefore, Sayyidunā Zubayr ﷺ attacked them and was subjected to two injuries from a sword on his back. Between these two injuries was the injury he suffered from in the Battle of Badr. I would place my fingers in the wounds when I was a child.⁵⁹ (al-Bukhārī, Ṣaḥīḥ, 3720)

Note — Shaykh Nūr al-Haq al-Dehlawi ﷺ states in his translation of Ṣaḥīḥ al-Bukhārī that Yarmūk is the name of a place in Shām (Syria) where the Muslims and the Romans met at battle in the

⁵⁸ This ("my mother and father are sacrificed for you") is something which the companions would say to the Messenger of Allah ﷺ. Now, for the Messenger of Allah ﷺ to say this to Sayyidunā Zubayr ﷺ is very significant.

⁵⁹ This may seem a little strange at first. However, for a child to do something like that is not unbelievable.

caliphate of Sayyidunā 'Umar ﷺ. In this battle 4000 Muslims were martyred, 105,000 polytheists were killed and 40,000 were imprisoned.

CHAPTER 12

THE VIRTUES OF SAYYIDUNĀ MU'ĀWYAH

One should know that the number of companions was approximately 124,000 which is also the approximate number of prophets. However⁶⁰, the virtues of very few have been mentioned in the prophetic narrations⁶¹. As for those blessed companions that do not possess a narration specifically in their virtue, merely being a companion suffices as a virtue⁶². This is because the Holy Qur'an and the *hadith* emphasise the immense virtuous nature of the company of the Messenger of Allāh ﷺ. It is therefore established that if we do not find a narration in the virtue of so and so companion or we find a small number of narrations, this is in no case a proof of them being less in virtue than the others⁶³. It is for this reason we are mentioning the virtues of Sayyidunā Mu'āwiyah ﷺ so we may increase love for him within the hearts of the Muslims.

⁶⁰ I.e. despite the great number of companions.

⁶¹ I.e. with specification. As for the virtues of the companions as a whole, there are numerous *ahādith*. Some have been cited previously.

⁶² Numerous narrations have been cited previously which are inclusive to all the companions, whether they embraced Islam before the conquest or after it. Whether they were Arab or non-Arab. Whether they were young or old.

⁶³ Although there is a difference in the ranks of the blessed companions, this is cannot be the only evidence.

MERIT 1

It is a statement of the Messenger of Allāh ﷺ who said —

اللَّهُمَّ عَلِّمْ مُعَاوِيَةَ الْكِتَابَ وَالْحِسَابَ وَفِيهِ الْعَذَابُ

"O Allāh, bless Mu'āwiyah with knowledge of the book and mathematics and protect him from punishment." (Imām al-Ahmad, *Musnad*, 4/127)

Imām Ahmad ﷺ has narrated this narration in his *Musnad* on the authority of Sayyidunā 'Irbād bin Sāriyah ﷺ. The *Musnad* of Imām Ahmad ﷺ is a very reliable book. Imām Jalāl al-Dīn al-Suyūṭī ﷺ mentions that all the narrations of the *Musnad* of Imām Ahmad ﷺ are accepted. As for those that are weak, they are close to being *hasan*. Imām al-Suyūṭī ﷺ further mentions that Imām Ahmad ﷺ said, "If the Muslims differ on an issue, they should refer back to my *Musnad*. If they find it therein, it is good. If not, then it is not a proof." Some have even classified all the narrations of the *Musnad* as *sahih*. Ibn al-Jawzī has incorrectly classified some *ahādith* of the *Musnad* fabricated. Bigotry and immoderation was his custom. Imām Ibn Hajar al-'Asqalanī ﷺ wrote, "There are no fabricated narrations in the *Musnad* of Imām Ahmad ﷺ and it is better than the four *Sunans*."

MERIT 2

It has been narrated on the authority of Sayyidunā 'Abd al-Rahmān ibn Abī 'Umayrah ؓ, who was a *madanī* companion⁶⁴, the Messenger of Allāh ؐ said regarding Sayyidunā Mu'āwiyah ؓ —

اللَّهُمَّ اجْعَلْهُ هَادِيًا وَ مُهْدِيًا وَ هَادِيًا

"O Allāh, make him a guide- someone who is guided and guide people through him." (al-Tirmidhī, Sunan, 3842)

Imām al-Tirmidhī ؓ has classified this narration *hasan*. The book, Sunan al-Tirmidhī, possesses a great rank; to the extent that Shaykh al-Islam al-Harawī ؓ mentions that according to him it is more beneficial than the *Ṣaḥīḥ* of Imām al-Bukhārī ؓ and Imām Muslim ؓ. This is because it makes mention of the different schools of thought as well as reasons for their inferences and arguments. This is something which is not found in the *Ṣaḥīḥ* of Imām al-Bukhārī ؓ and Imām Muslim ؓ. Furthermore, Imām al-Hākim ؓ and al-Khatīb ؓ have unrestrictedly classified all the narrations of it *ṣaḥīḥ*. Imām al-Tirmidhī ؓ himself mentions that he presented this book to the scholars of Hijaz, Iraq and Khurāsān. He further mentions that the one who has this book in his house it is as though the Messenger of Allāh ؐ is speaking therein.

⁶⁴ A companion that embraced Islam in al-Madinah al-Munawwarah after the migration.

MERIT 3

It has been narrated on the authority of Sayyidunā ibn Abi Mulaykah ؓ who reported that it was said to Sayyidunā ibn 'Abbās ؓ, "Would you not like to say anything to Sayyidunā Mu'āwiyah ؓ as he only performs one unit of *witr* prayer?" Sayyidunā ibn 'Abbās ؓ replied —

أَصَابَ إِيَّاهُ فِتْنَةٌ

"He is correct (according to his personal judgement). He is a *faqīh*." (al-Bukhārī, *Ṣaḥīḥ*,

3764

The commentators have mentioned that *faqīh* refers to a *mujtahid*.⁶⁵

There is another narration from Sayyidunā ibn Abi Mulaykah ؓ who reports that Sayyidunā Mu'āwiyah ؓ performed only one unit of *witr* prayer in the presence of the servant of Sayyidunā ibn 'Abbās ؓ. Upon witnessing this, the servant went to his master and informed him of the situation. After hearing this, Sayyidunā ibn 'Abbās ؓ said —

⁶⁵ Therefore in light of the statement of Sayyidunā ibn 'Abbās ؓ it has been established that Sayyidunā Mu'āwiyah ؓ was a *mujtahid*. He had the right to make his own personal judgements. It was not necessary for him to follow the opinion of someone else. Rather, it was necessary for him to contemplate and make his own decisions in matters which required contemplation. Therefore, just how in this case he is blamefree, he is also blame free in terms of the battles that took place.

رَبِّهِ فَإِنَّهُ صَحْبٌ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

"Abstain from such as he (Sayyidunā Mu'awiyah) has been in the company of the Messenger of Allāh."

Sayyidunā ibn 'Abbās was from the distinguished companions. He was given the titles: "*al-bahr*" (the ocean), "*hibr al-ummah*" (savant of the *ummah*) and "*tarjamān al-qur'an*" (interpreter of the Qur'an) due to his extensive knowledge of the Qur'an. The Messenger of Allāh prayed for an increase in his wisdom and knowledge of the interpretation of the Holy Qur'an. Indeed this prayer was accepted. He was from the notable companions of Sayyidunā 'Alī. He was strongly against the enemies of Sayyidunā 'Alī. Sayyidunā 'Alī sent him to debate the *khawārij* of Harūriyyah. He therefore debated them till their proofs were exhausted. If a highly knowledgeable companion like Sayyidunā ibn 'Abbās rescinds to the *ijtihād* of Sayyidunā Mu'awiyah and prohibits his servant from speaking against

66 This refers to the *khawārij* of the time. One should not think that this includes Sayyidunā Mu'awiyah and his companions as if it did, the previous statements in praise of Sayyidunā Mu'awiyah would be incorrect. Also Sayyidunā ibn 'Abbās would have surely debated Sayyidunā Mu'awiyah as according to the opposition Sayyidunā Mu'awiyah was the nemesis of

67 They have been referred to as proofs as a metaphor. In reality, they were nothing but false accusations and misconceptions.

68 The fact that he was a *mujtahid*.

him, entirely because⁶⁹ he⁷⁰ was "a companion of the Messenger of Allāh", then from this the fortune and greatness of Sayyidunā Mu'awiyah is manifest. Imām ibn Hajar al-Asqalānī mentions that this is a testimony of the greatness of Sayyidunā Mu'awiyah by *Hibr al-Ummah*.

MERIT 4

Sayyidunā Mu'awiyah was the scribe of the Messenger of Allāh. Imām al-Tabarī mentions in his book, "*Khulāṣah al-Siyar*", the Messenger of Allāh had 13 scribes. The four caliphs, Sayyidunā 'Amir bin Fuhayrah, Sayyidunā 'Abdullāh bin Arqam, Sayyidunā Ubayy bin K'ab, Sayyidunā Thābit bin Qays bin Shammās, Sayyidunā Khālīd bin Sa'īd bin al-'Ās, Sayyidunā Hanzalah bin Rabī' al-Aslamī, Sayyidunā Zayd bin Thabit, Sayyidunā Mu'awiyah bin Abī Sufyān and Sayyidunā Shurahbīl bin Ḥasanah. Sayyidunā Mu'awiyah and Sayyidunā Zayd were the most persistent.⁷¹

Imām Ahmad al-Qasṭalānī has explicitly rejected the statement of those that said, "Inscribing the divine revelation has not been proven for him (Sayyidunā Mu'awiyah)". He states in his own words —

69 i.e. this was the justification of Sayyidunā ibn 'Abbās for prohibiting his servant

70 i.e. Sayyidunā Mu'awiyah

71 i.e. in comparison to the other scribes, these two were appointed more frequently.

مُعَاوِيَةُ بْنُ أَبِي سُفْيَانَ بْنِ صَخْرٍ وَلَدَ حَرْبٍ
كَاتِبُ الْوَحْيِ

"Sayyidunā Mu'āwiyah ؓ b. Abī Sufyān b. Harb was the scribe of the Messenger of Allah ﷺ."

MERIT 5

Mullā 'Alī al-Qārī ؓ mentions in his commentary of Mishkāt Sayyidunā 'Abdullah bin Mubārak was once asked, "Is Sayyidunā 'Umar bin 'Abdul 'Azīz ؓ greater than Sayyidunā Mu'āwiyah ؓ?" He replied —

غُبَارٌ دَخَلَ فِي أَنْفِ فَرَسٍ مُعَاوِيَةَ جِيْنٌ غَرَا فِي
رِجْلِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَفْضَلُ
مِنْ كَذَا مِنْ غَمْرَائِنِ عَبْدِ الْعَزِيزِ

"The dust which entered the nose of the horse of Sayyidunā Mu'āwiyah ؓ whilst battling besides the Messenger of Allah ﷺ is much greater than 'Umar bin 'Abdul 'Azīz ؓ."

Understand the level of this praise! You will only truly understand the weight of this statement once you understand the rank of Sayyidunā 'Abdullah bin Mubārak ؓ and Sayyidunā 'Umar bin 'Abdul 'Azīz ؓ. Their virtues are plentiful and have been mentioned in the lengthy, historical works of the *ḥadīth* scholars

To this point, Sayyidunā 'Umar bin 'Abdul 'Azīz ؓ is known as "Imām al-Hudā" (Leader of Guidance), and the fifth caliph of Islam. Furthermore, the scholars of *ḥadīth* and jurisprudence accept his statements as a proof. Even more remarkable perhaps is that Sayyidunā Khadīr ؓ would visit him. He was also the first to order for the prophetic narrations to be collated⁷². Now, when Sayyidunā Mu'āwiyah ؓ is even greater than an individual of this kind, how then can you doubt his⁷³ rank?

MERIT 6

Imām al-Bukhārī ؓ and Imām Muslim ؓ have narrated *ahādīth* from Sayyidunā Mu'āwiyah ؓ provided that they only narrate from *thiqah* (trustworthy), *ḍābir* (prudent) and *ṣādiq* (truthful) narrators.

MERIT 7

The companions and the scholars of *ḥadīth* praised Sayyidunā Mu'āwiyah ؓ despite the fact that they were most aware of the virtues of Sayyidunā 'Alī ؓ and were most knowledgeable of the disputes that occurred between them. They are also most truthful in their speech. Imām al-Qasālānī ؓ mentions in his commentary of *Ṣaḥīḥ al-Bukhārī* that Sayyidunā Mu'āwiyah ؓ was a possessor of numerous virtues. Also, it is stated in the

⁷² By doing so he has indebted the entire nation of the Messenger of Allah ﷺ. If he were to not do this, it is possible that we would have been deprived of this treasure completely.

⁷³ I.e. Sayyidunā Mu'āwiyah ؓ

Sharh of Ṣaḥīḥ Muslim that he was from the most equitable and distinguished companions. Imām al-Yāfi' رحمته الله mentions, "He was very forbearing, kind, political, intelligent and worthy of leadership. He was a man of insight. It was as though he was born to become a leader. The scholars of *ḥadīth* wrote, "radīyallāhu 'anhu" after his name, without difference, as is their custom for other companions." The statement of Sayyidunā ibn 'Abbās رحمته الله in Ṣaḥīḥ al-Bukhārī has already been mentioned.

Imām ibn Athir al-Jazarī رحمته الله mentions a narration from Sayyidunā ibn 'Umar رحمته الله that he said, "After the Messenger of Allah ﷺ I have not seen anyone more worthy of leadership than Sayyidunā Mu'āwiyah رحمته الله." Someone questioned, "Not even Sayyidunā Umar al-Farūq رحمته الله?" He replied, "Sayyidunā Umar al-Farūq رحمته الله was greater than him. However, Sayyidunā Mu'āwiyah رحمته الله surpassed him in terms of leadership skills." This statement of Sayyidunā ibn 'Umar رحمته الله has been interpreted to mean that Sayyidunā Mu'āwiyah رحمته الله was emphatically generous and was unique in his generosity. As for some, they have interpreted this to mean that Sayyidunā Mu'āwiyah رحمته الله was in reality greater than Sayyidunā 'Umar رحمته الله in terms of his leadership skills.

Imām Qādī 'Iyād رحمته الله mentioned, "Someone once said to Muḥib bin 'Imrān that 'Umar bin 'Abdul 'Aziz رحمته الله is more superior than Mu'āwiyah رحمته الله.' He became angry and said —

لَا يُعَاسُ أَحَدٌ بِأَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ مُعَاوِيَةَ صَاحِبُهُ وَصَفُّهُ وَكَأَيُّهُ وَآمِينُهُ

عَلَى وَفِي اللَّهِ عَزَّ وَجَلَّ
'Nobody can be compared to the companions of the Messenger of Allāh ﷺ. Sayyidunā Mu'āwiyah رحمته الله was his⁷⁴ companion, his brother in-law, his scribe and his trustee of the divine revelations.'

MERIT 8

Sayyidunā Mu'āwiyah رحمته الله has transmitted many narrations. Imām al-Dhahabī رحمته الله mentioned: "Sayyidunā Mu'āwiyah رحمته الله has narrated from the Messenger of Allah ﷺ, Sayyidunā Abū Bakr رحمته الله, Sayyidunā 'Umar رحمته الله and Sayyidatunā Umm Ḥabībah رحمته الله. Sayyidunā Abū Dhar رحمته الله has narrated from Sayyidunā Mu'āwiyah رحمته الله despite the fact that he was before him⁷⁵. Similarly, Sayyidunā ibn 'Abbās رحمته الله, Sayyidunā Abū Sa'īd رحمته الله, Sayyidunā Jarīr رحمته الله and a group of companions have narrated from him. From the Ṭabī'īn: Sayyidunā Jubayr رحمته الله, Sayyidunā Abū Idrīs al-Khawlanī رحمته الله, Sayyidunā Sa'īd bin Musayyib رحمته الله, Sayyidunā Khālīd bin Madān رحمته الله, Sayyidunā Abū Ṣāliḥ al-Sammān رحمته الله, Sayyidunā Sa'īd رحمته الله, Sayyidunā Hamām bin Munabbih رحمته الله and many others have narrated from him." (al-Dhahabī, Siyar, 3/120)

Imām al-Bukhārī رحمته الله has transmitted eight narrations on the authority of Sayyidunā Mu'āwiyah رحمته الله. We shall mention a few of these narrations here not only to show the rank of Sayyidunā

⁷⁴ i.e. the Messenger of Allah ﷺ.

⁷⁵ i.e. he embraced Islam before him.

Mu'awiyah ؓ but, so that his love is ignited in the hearts of the scholars.

Imām Ahmad ؓ, Imām Abū Dāwūd ؓ and Imām al-Hākim ؓ narrated on the authority of Sayyidunā Mu'awiyah ؓ directly from the Messenger of Allāh ؐ who said, "The people of the book are divided into 72 sects and this nation shall divide into 73 sects, all of them will be in Hell except one, and that is the *jama'ah*. Then a group shall emerge from my nation which will be overtaken by desires just how rabies overtakes and seizes a person to the extent that it does not leave any vein or joint unpenetrated" (Abū Dāwūd, Sunan, 2/403)

Imām al-Bayhaqī ؓ and Imām Abū Dāwūd ؓ narrated on the authority of Sayyidunā Mu'awiyah ؓ who said, "I heard the Messenger of Allāh ؐ say —

إِنَّكَ إِنْ أَتَيْتَ الْعَوْرَاتِ أَفْسَدْتَهُمْ

'Verily, if you go in pursuit of the deficiencies of people, you shall corrupt them.'⁷⁶ (Abū Dāwūd, Sunan, 4888)

Imām Ahmad ؓ, Imām al-Nasā'ī ؓ and Imām al-Hākim ؓ

⁷⁶ Rabies is an infectious disease of dogs and cats transmitted to human by a bite etc. It is usually fatal. Similarly, being overtaken by desire is fatal, if untreated. Desires make a person blind. One does not bring anything into consideration when fulfilling a desire. Everything else seems meaningless and in-existent. When this happens to a person, it is a fatal sign.

⁷⁷ If someone begins to pinpoint the deficiencies of people, it will anger them

narrated on the authority of Sayyidunā Mu'awiyah ؓ directly from the Messenger of Allāh ؐ who said —

كُلُّ ذَنْبٍ عَسَى أَنْ يَغْفِرَهُ اللَّهُ إِلَّا مَنْ مَاتَ مُشْرِكًا أَوْ مِنْ قَتَلَ مُؤْمِمًا عَدُوًّا

"It is possible that Allāh ؐ shall forgive every sin except for the one who died a polytheist and the one who killed a muslim intentionally."⁷⁸ (Ahmad, Musnad, 4/99)

Imām Abū Ya'īā ؓ and Imām al-Tabarānī ؓ narrated on the authority of Sayyidunā Mu'awiyah ؓ directly from the Messenger of Allāh ؐ who said —

سَتَكُونُ أَعْمَةً مِنْ بَعْدِي يَقُولُونَ فَلَا يُرَدُّ عَلَيْهِمْ قَوْلُهُمْ يَتَقَاخَمُونَ فِي النَّارِ تَقَاخُمُ الْيَرِيرَةِ

"Soon after me there shall be leaders that shall

The person will lose his respect in their eyes. They shall do such things more frequently just to show that person.

⁷⁸ Whenever the word "Asar" (it is possible that) is used by the Allāh, the Almighty, or the Messenger of Allāh ؐ it indicates establishment i.e. this will happen. This is because the Knowledge of Allāh ؐ is complete. There are no doubts. Similarly, seeing as the Messenger of Allāh ؐ only says that which has been revealed to him this will be the case with his speech too. The one who dies a polytheist shall be in hell for eternity. As for the one who killed a Muslim, if he died a Muslim, he will be punished for his sin and then enter paradise. If he died as a non-Muslim, he will be in hell for eternity.

say things which will not be rejected. They shall plunge into hell like monkeys."⁷⁹ (al-Ṭabarānī, Mu'jam, 5444)

Imām al-Tirmidhī ❸ narrated on the authority of Sayyidunā Mu'awiyah ❸ directly from the Messenger of Allāh ❸ who said —

مَنْ شَرِبَ الْخَمْرَ فَاجْلِدُوهُ فَإِنْ عَادَ فِي الرَّابِعَةِ
فَأَقْتُلُوهُ

"Lash the one who consumes alcohol and if he does so for the fourth time, execute him."⁸⁰ (al-Tirmidhī, Sunan, 1444)

Imām Abū Dāwūd ❸ narrated on the authority of Sayyidunā Mu'awiyah ❸ directly from the Messenger of Allāh ❸ who said, "Lash the one who consumes alcohol. If he consumes again, then lash him. If he consumes again, then lash him. If he consumes again, then execute him." The order for execution is either for intimidation or it has been abrogated.⁸¹ (Abū Dāwūd, Sunan, 4484)

⁷⁹ I.e. they will say incorrect things. However, the people shall not object out of fear.

⁸⁰ The punishment for drinking alcohol is 80 lashes. If a person is caught three times then each time he will be lashed 80 times. Upon his fourth time, he will be killed.

⁸¹ I.e. the order of execution was only given to scare the people as it is proven that an execution of this kind never took place. Another possible reason for it not taking place could be that this command was abrogated (*mansūkh*).

Imām Abū Dāwūd ❸ and Imām al-Nasā'ī ❸ have transmitted a narration similar to this narration of Sayyidunā Mu'awiyah ❸ on the authority of Sayyidunā Abū Hurayrah ❸ and Sayyidunā Ibn Umar ❸.

Imām al-Bukhārī ❸ narrated on the authority of Sayyidunā Abū Imām al-Bukhārī ❸ who heard Sayyidunā Mu'awiyah ❸, whilst Imām bin Saḥl ❸, reciting, "Allāhu Akbar. Allāhu Akbar." he was scared on the pulpit, reciting, "Allāhu Akbar. Allāhu Akbar." When the *mu'adhin* said, "Allāhu Akbar. Allāhu Akbar." Sayyidunā Mu'awiyah ❸ said, "Ashhadū an lā ilāha illallāh." Sayyidunā Mu'awiyah ❸ said, "I also (testify)." When the *mu'adhin* said, "Ashhadū anna mu'ammadar rasūllāh." Sayyidunā Mu'awiyah ❸ said, "I also (testify)." When the *adhan* finished, Sayyidunā Mu'awiyah ❸ said, "O people, I heard the Messenger of Allāh ❸, in this gathering when the *mu'adhin* would call the *adhan*, saying that which you have heard from myself."⁸² (al-Bukhārī, Ṣaḥīḥ, 612)

Imām Ahmad ❸ narrated on the authority of Sayyidunā 'Alqamah bin Abī Waqqās ❸ who said: "I was once near Sayyidunā Mu'awiyah ❸. He repeated what the *mu'adhin* said. However, when the *mu'adhin* said, 'Ḥayyā 'alā salāh,' he said, 'Lā ḥawla wa la quwwata illā billāh.' When the *mu'adhin* said, 'ḥayyā 'alā salāh,' he said, 'Lā ḥawla wa la quwwata illā billāh.' Thereafter, he repeated what the *mu'adhin* said. At last, he said, 'This is how I have heard it from the Messenger of Allāh ❸.'" (Ahmad, Musnad, 16906)

Imām al-Bukhārī ❸, Imām Muslim ❸, Imām Mālik ❸ in his al-Muwata', Imām Abū Dāwūd ❸, Imām al-Tirmidhī ❸ and Imām

⁸² I.e. this is how the Messenger of Allāh ❸ would reply to the *adhan*.

al-Nasā'ī رحمه الله narrated on the authority of Sayyiduna Hamīd bin 'Abdurahmān رحمه الله who said: "I heard Sayyiduna Mu'āwiyah رحمه الله in the year of *haji*, whilst he was seated on the pulpit and his head had a lock of hair in his hand, saying, "O people of Madīnah where are your scholars? I heard from the Messenger of Allah ﷺ that he would forbid this and said that the Banū Isrā'īl were destroyed when they adopted this."⁸³ (al-Bukhārī, *Ṣaḥīḥ*, 3468)

Imām al-Bukhārī رحمه الله, Imām Muslim رحمه الله and Imām al-Nasā'ī رحمه الله narrated on the authority of Sayyiduna Sa'īd bin Musayyib رحمه الله who said, "Once, Sayyiduna Mu'āwiyah رحمه الله came to al-Madīnah al-Munawwarah and addressed us. He took a lock of hair and said, 'I did not see anyone but the Jews have such locks.' When the Messenger of Allah ﷺ came to know of such locks he named them *zūr* (falsehood)." (al-Bukhārī, *Ṣaḥīḥ*, 3488)

Imām al-Nasā'ī رحمه الله narrated on the authority of Sayyiduna Sa'īd al-Maqbarī رحمه الله who said: "I once saw Sayyiduna Mu'āwiyah رحمه الله on the pulpit. He had a lock of female hair and said, 'What has happened to Muslim women that they use such hair? I heard the Messenger of Allah ﷺ say —

أَيُّهَا الْمَرْأَةُ زَادَتْ فِي رَأْسِهَا شَعْرًا لَيْسَ مِنْهُ قَائِدَةٌ
زُورٌ تَزِيدُ فِيهَا

⁸³ In this narration hair extensions have been referred to. The women of Banū Isrā'īl would use hair extensions, despite their prohibition. This was the cause of their destruction. Hair extensions indicate displeasure. One is not happy with the size or style in which Allah ﷻ has created their hair.

Women that use hair extensions are verily increasing in falsehood." (al-Nasā'ī, Sunan, 8/144)

Imām al-Tabarānī رحمه الله narrated on the authority of Sayyiduna Mu'āwiyah رحمه الله directly from the Messenger of Allah ﷺ who said

إِنَّ اللَّهَ جَعَلَ الْحَقَّ عَلَى لِسَانِ عُثْرٍ وَقَلْبِهِ
"Allah ﷻ has established truth upon the tongue of 'Umar and in his heart." (al-Tabarānī, *Mu'jam*, 1/339)

Imām Abū Dāwūd رحمه الله narrated on the authority of Sayyiduna Mu'āwiyah رحمه الله who said —

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى عَنِ
الْعُلُوطَاتِ

"The Messenger of Allah ﷺ prohibited us from capitious questions."⁸⁴ (Abū Dāwūd, Sunan, 3656)

It has been narrated in Sunan Abū Dāwūd رحمه الله that Sayyiduna Mu'āwiyah رحمه الله performed ablution in front of the people just how the Messenger of Allah ﷺ would. When he reached the wiping

⁸⁴ i.e. from asking scholars very hard question in which they are likely to err. This is when the intention is to show them down. However, if it is a genuine

(*mash*) of the head, he took a handful of water and poured it into his left hand. He then took his left hand to the middle of his head until water began to drip or was close to dripping. Next, he wiped from his forehead to the back and from the back to his forehead (Abū Dawūd, Sunan, 124)

Imām Abū Dāwūd ۞ narrated on the authority of Sayyidunā Mu'āwiyah ۞ directly from the Messenger of Allāh ۞ who said, "Do not precede me in *rukū'* and *sujūd*. The time in which I precede you in *rukū'* and *sujūd* is redeemed when you rise for the next *rak'ah*. Verily, I have become old."⁸⁵ (Abū Dawūd, Sunan, 605)

Imām Abū Nu'aym ۞ narrated on the authority of Sayyidunā Mu'āwiyah ۞ directly from the Messenger of Allāh ۞ who said, "There was a man who would do indecent acts. He killed 97 people unjustly. One day he met a monk and asked him 'O monk, will the repentance of a person who has killed 97 people unjustly be accepted?' The monk replied, 'No.' So the man killed the monk. He then went to another monk and asked him the same question. The second monk gave the same reply so he killed him as well. He then went to a third monk and asked the same question. He was given the same reply so he killed the third monk too. Finally, he went to

question of one's need, then it should be asked.

⁸⁵ It is a *sunnah* for the Imām to go into *rukū'* and *sujūd* before the followers. Someone may think that this gives the Imām more time in *rukū'* and *sujūd*. The Messenger of Allāh ۞ cleared this doubt by mentioning that although I go into *rukū'* and *sujūd* before, I also rise before you. Therefore, the extra portion of time I gained in the start, you redeem that in the end as you rise after me.

a fourth monk and asked 'There is a person who has not failed to commit any bad deed and has also killed 100 people unjustly, will the repentance of such a person be accepted?' The monk replied, 'If I say to you that Allāh ۞ does not accept the repentance of the one who wishes to seek repentance then this is a blatant lie. Here there is a monastery in which there is a group of worshipping people. Go there and worship Allāh ۞ with them!' So he set off repentantly and had only travelled a short distance that Allāh ۞ sent an angel and his soul was taken out. Thereafter, the angels of mercy and punishment came to him and began to dispute⁸⁶. Allāh ۞ then sent another angel who said to them, 'Which village was he closer to?' So they measured the distance and found him to be closer to the village of the repentant people only by a few fingers. Therefore, Allāh ۞ forgave him." (Abū Nu'aym, Hilyah, 3/102)

Shaykh ibn al-'Arabī ۞ stated in *al-Futūḥāt al-Makkiyyah* on the authority of Imām Abū Dāwūd ۞ who narrated on the authority of Sayyidunā 'Abdullāh bin 'Alā' ۞ who narrated on the authority of Sayyidunā Muḡhīrah bin Qurrah ۞ who said: "Sayyidunā Mu'āwiyah ۞ once addressed the people whilst standing at *bāb ḥarā* in the masjid and said, 'O people, verily, I saw the moon on so-and-so day and I have preceded you in observing a fast. Therefore, whoever wishes he may do so too. Sayyidunā Mālīk bin Muḡhīrah ۞ inclined towards him and said, "O Mu'āwiyah ۞, is this something you heard from the Messenger of Allāh ۞ or is this a judgement of your own?" He replied, 'I heard the Messenger of Allāh ۞ say, 'Fast the month and its last night."⁸⁷

⁸⁶ As to whether he will be punished or rewarded.

⁸⁷ According to the sound opinion the month of Sha'bān and its final nights

Imām al-Bukhārī ؓ narrated on the authority of Ḥamīd bin 'Abdurahmān ؓ who said: "Sayyidunā Mu'awiyah ؓ once said whilst delivering a sermon, 'I heard the Messenger of Allāh ؐ say, 'The one with whom Allāh ؐ intends good, he grants them understanding of the religion. Verily, I am only the distributor.'⁸⁸ Allāh ؐ is the giver. Indeed this nation shall remain established and its divergents shall not harm it until Allāh ؐ commands.'" (al-Bukhārī, Ṣaḥīḥ, 3116)

Imām Muslim ؓ narrated on the authority of Sayyidunā Mu'awiyah ؓ who mentioned: "I heard the Messenger of Allāh ؐ say, Verily I am only the treasurer. The one whom I give cheerfully, there will be blessings therein. As for the one whom I give upon request and due to gluttony, it is like the one who eats but is not satiated."⁸⁹ (al-Muslim, Ṣaḥīḥ, 1037)

Imām Muslim ؓ narrated on the authority of Sayyidunā Mu'awiyah ؓ that the Messenger of Allāh ؐ said, "Do not be

are referred to here. The Messenger of Allāh ؐ would fast during the month of Sha'bān also.

88 In this statement the Messenger of Allāh ؐ has not mentioned the object (*maf'ul*) i.e. what is he the distributor of? Commentators have mentioned that this refers to knowledge as well as war booty. Mulla 'Alī al-Qārī ؒ further develops this point and says that it is possible that this includes the distribution of statuses and wealth too. This is because there is no prevention seeing as there is no specification.

89 This shows the immense generosity of the Messenger of Allāh ؐ as he would never say "no" to anyone. Even if someone asks out of greed, the Messenger of Allāh ؐ would give. However, he mentions that it will not satiate him as his intention was not sincere.

importantative in asking. Oath on Allāh, if one asks from me importunately and I give it unwillingly, there will not be blessings in that which I gave." (al-Muslim, Ṣaḥīḥ, 1038)

Imām Abū Dāwūd ؓ and Imām al-Nasā'ī ؓ narrated on the authority of Sayyidunā Mu'awiyah ؓ who said, "The Messenger of Allāh ؐ forbade from riding a leopard⁹⁰ and wearing gold except for a small piece." In another narration, Imām Abū Dāwūd ؓ and Imām al-Nasā'ī ؓ narrated on the authority of Sayyidunā Mu'awiyah ؓ directly from the Messenger of Allāh ؐ that he said, "Do not ride on silk nor leopard."⁹¹ (Abū Dāwūd, Sunan, 4111)

Imām al-Nasā'ī ؓ narrated on the authority of Sayyidunā Mu'awiyah ؓ who said, whilst the companions of the Messenger of Allāh ؐ were gathered near him, "Do you know that the Messenger of Allāh ؐ forbade wearing gold except for a small piece?" They replied, "Yes indeed." (al-Nasā'ī, Sunan, 8/161)

Imām Abū Dāwūd ؓ narrated on the authority of Sayyidunā Mu'awiyah ؓ who said to the companions of the Messenger of Allāh ؐ, "Do you know that the Messenger of Allāh ؐ forbade this and riding on leopard skin?" They said, "Yes indeed." He then said, "Do you know that the Messenger of Allāh ؐ forbade the conjunction of *ḥajj* and 'umrah'?" They replied, "As for this, we did not know." So he said, "This is also a part of them. However, you

⁹⁰ i.e. leopard skin.

⁹¹ i.e. pure silk and leopard skin.

have forgotten."⁹² (Abū Dawūd, Sunan, 1777)

Imām Muslim رحمه الله narrated on the authority of Sayyidunā Ṭalḥ bin Yahya رحمه الله who narrated from his uncle. He said, "I was once near Sayyidunā Mu'āwiyah bin Abī Sufyān رحمه الله when the *mu'adhins* came and called him for prayer. So he said, I heard the Messenger of Allāh ﷺ say —

الْمُؤَذِّنُونَ أَطْوَلَ النَّاسِ يَوْمَ الْقِيَامَةِ

"On the day of *qiyamah* the necks of the *mu'adhins* will be the highest."⁹³ (al-Muslim, Ṣaḥīḥ, 387)

Imām Muslim رحمه الله narrated on the authority of Sayyidunā Abī Sa'īd رحمه الله who said, "Sayyidunā Mu'āwiyah رحمه الله once came to a group of people in the *masjid* and said to them, 'What has gathered you?' They said, 'We have gathered to make the remembrance of Allāh ﷻ.' He said, 'Allāh! Is that the only reason you have gathered?' They replied, 'By Allāh, we have not gathered for any other reason.' He said, 'Verily, I shall not take an oath from you so as to not lay an accusation upon you'⁹⁴. There is nobody who was as close to the

⁹² Conjoining between *hajj* and *umrah* means to perform both without removing the *iḥrām*. This is a permissible way. The scholars have mentioned that this narration does not prove its impermissibility. Rather, it indicates that it is less virtuous.

⁹³ This is a metaphor. It means that the *mu'adhins* will be distinguished in the crowd of *maḥshar*, just how someone with a long neck is distinguished in a crowd.

⁹⁴ I.e. taking an oath from someone when there should be no doubt is taken as

Messenger of Allāh ﷺ as me and has transmitted less narrations than me"⁹⁵. Verily, the Messenger of Allāh ﷺ once passed by a group of companions and asked, 'What has gathered you here?' They replied, 'We are gathered here to make the remembrance of Allāh ﷻ and thank Him for guiding us to Islam and blessing us with it.' The Messenger of Allāh ﷺ said, 'Allāh! Is this the only reason you have gathered?' They replied, 'Yes indeed.' The Messenger of Allāh ﷺ said, 'Verily, I shall not take an oath from you so as to not lay an accusation upon you. However, Sayyidunā Jibrīl came to me and informed me that Allāh ﷻ shows pride upon you to the angels.'⁹⁶ (al-Muslim, Ṣaḥīḥ, 2701)

Imām Qaḍī 'Iyād رحمه الله mentioned in *al-Shifā'* that it has been narrated that Sayyidunā Mu'āwiyah رحمه الله would inscribe the divine revelation in front of the Messenger of Allāh ﷺ. So once he said to him, 'Place down the inkpot. Rotate the pen slightly. Write the "bā" straight. Separate the "sīn". Do not make the "mīm" blind'. Write "Allāh" beautifully. Stretch "Raḥmān" and write "Raḥīm" delicately."⁹⁷

an insult and accusation.

⁹⁵ I.e. he has transmitted the least narration compared to others.

⁹⁶ I.e. he is pleased with your actions.

⁹⁷ I.e. keep it hollow.

⁹⁸ This also refutes those individuals that claim that the Messenger of Allāh ﷺ did not know how to read and write. The Messenger of Allāh ﷺ did know. However, he never wrote himself. The wisdom behind this was so that nobody can object against the Holy Qur'ān and say that it is the writing of Muḥammad, not the words of Allāh ﷻ.

MERT 9

Sayyidunā Mu'awiyah ؓ was very eager in following the prophetic way.

Imām al-Baghawī ؓ mentioned in *Sharḥ al-Sunan* on the authority of Sayyidunā Abī Muḥlīz ؓ who said: "Sayyidunā Mu'awiyah ؓ once came out whilst Sayyidunā 'Abdullāh bin 'Āmir ؓ and Sayyidunā 'Abdullāh bin Zubayr ؓ were seated. Upon seeing Sayyidunā Mu'awiyah ؓ, Sayyidunā ibn 'Āmir ؓ stood up whereas, Sayyidunā ibn Zubayr ؓ remained seated. Sayyidunā Mu'awiyah ؓ then said, 'The Messenger of Allāh ؐ said —

مَنْ سَرَّ أَنْ يَتَمَثَّلَ لَهُ الرَّجَالُ قِيَامًا فَلْيَبْزُ
مُفْعَدَةً مِنَ النَّارِ

'The one who wishes for people to stand up for him should make his abode in hell.'⁹⁹ (al-Tirmidhī, *Sunan*, 2755)

Imām al-Tirmidhī ؓ, Imām Abū Dāwūd ؓ and the *Musnad* of Imām Ahmad ؓ have also transmitted this narration.

In *Sunan* Abū Dāwūd and *Sunan* al-Tirmidhī, it has been narrated on the authority of Sayyidunā 'Amr bin Murrah ؓ who once said to Sayyidunā Mu'awiyah ؓ: "I heard the Messenger of Allāh ؐ

⁹⁹ Sayyidunā Mu'awiyah ؓ did not feel insulted as he was aware of the reaching of the Messenger of Allāh ؐ.

say: 'Allāh ؐ conceals himself before the needs and poverty of the one whom he granted authority in the affairs of the people and he concealed¹⁰⁰ himself before their needs and poverty.¹⁰¹ Upon hearing this Sayyidunā Mu'awiyah ؓ appointed a person to make meet of the needs of the people.¹⁰² (Abū Dāwūd, *Sunan*, 2948)

Imām al-Bukhārī ؓ narrated on the authority of Sayyidunā Wā'id ؓ, the scribe of Sayyidunā Muḥfirah bin Sh'ubah ؓ who said, 'Sayyidunā Mu'awiyah ؓ once wrote to Sayyidunā Muḥfirah ؓ and asked him to write and send a *ḥadīth* which he had heard directly from the Messenger of Allāh ؐ. Therefore, Sayyidunā Muḥfirah wrote, 'I heard the Messenger of Allāh ؐ reciting the following words thrice after performing prayer —

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ اللَّهُ الْمَلِكُ وَلَهُ
الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

He then said the Messenger of Allāh ؐ forbade arguing, asking questions copiously, wasting wealth, not fulfilling the rights of people, being disobedient to one's mother and burying daughters alive.¹⁰³

It is mentioned in *Sunan* al-Tirmidhī, Sayyidunā Mu'awiyah ؓ once wrote to Sayyidunā 'Āi'shah ؓ and asked her to advise him briefly. In reply, Sayyidunā 'Āi'shah ؓ wrote, "Peace be

¹⁰⁰ i.e. the one authorised e.g. leader.

¹⁰¹ i.e. he did not take care of the needs of people.

¹⁰² So that he can make sure the need of each person is fulfilled and in order to act in accordance to the prophetic way.

upon you. Verily, I heard the Messenger of Allah say -

كَفَّاهُ
مَنْ التَّسَنَّى رِضَاءَ اللَّهِ بِسَخَطِ النَّاسِ
اللَّهُ مُؤَيَّةُ النَّاسِ وَمَنْ التَّسَنَّى رِضَاءَ النَّاسِ
بِسَخَطِ اللَّهِ وَكَرَّهَ اللَّهُ إِلَى النَّاسِ

Imām al-Tirmidhī and Imām Abū Dāwūd narrated on the authority of Sayyidunā Salm bin 'Āmir who said, "There was a contractual agreement between Sayyidunā Mu'awiyah and the Romans. Sayyidunā Mu'awiyah was travelling towards them so as to attack them as soon as the agreement is terminated. A person riding a horse/donkey came and said, 'Allahu Akbar, Allahu Akbar. It is necessary to fulfill all contractual agreements! Do not fight!' When people looked closely they realised it was Sayyidunā 'Amr bin 'Absah Sayyidunā Mu'awiyah questioned him in this regard so he said, 'I heard the Messenger of Allāh say, 'If there is an agreement between one and a group of people, he should not break the agreement before its due time or it should be infringed equally.'¹⁰³ After hearing this, Sayyidunā Mu'awiyah returned with his companions,¹⁰⁴ (al-Tirmidhī, Sunan, 1580)

Imām Qādī 'Iyād has transmitted a narration in al-Shifā', from which the immense love of Sayyidunā Mu'awiyah for the Messenger of Allāh is apparent. He stated, "When Sayyidunā 'Ābis bin Rabī'ah went to meet Sayyidunā Mu'awiyah at his

¹⁰³ I.e. both parties agree to terminate the agreement.

¹⁰⁴ He could have easily continued and made an excuse later on. However, he would never overlook the teachings of the Messenger of Allāh.

residence and arrived at his door; Sayyidunā Mu'awiyah stood up from his bed, greeted him, kissed his forehead and gifted him a piece of land in a place called 'Marghāb'. This was only because the face of Sayyidunā 'Ābis resembled the beautiful face of the Messenger of Allāh.

MERIT 10

Sayyidunā Mu'awiyah would command people to follow the hadeeth and would forbid them from acting in contrary to it.

Imām ibn Hajar al-Asqalanī wrote, "When Sayyidunā Mu'awiyah would come to the holy city of Madīnah and would hear something against the prophetic tradition from the jurists, he would say to the people of al-Madīnah al-Munawwarah, 'Where are your scholars? I heard the Messenger of Allāh say so-and-so and I saw the Messenger of Allāh do so-and-so.'"

Imām al-Bukhārī narrated on the authority of Sayyidunā Mu'awiyah who said, "Verily, you people perform a prayer which during the life of the Messenger of Allāh we did not see him perform. Moreover, he forbade it i.e. two units of prayer after asr,¹⁰⁵ (al-Bukhārī, Ṣaḥīḥ, 587, 3766)

Imām Muslim narrated on the authority of Sayyidunā 'Amr bin 'Āṣ who said, "Verily, Nāfi' bin Jubayr sent him to Sa'ib

¹⁰⁵ Another narration in Ṣaḥīḥ al-Bukhārī clashes with this. It has been stated on the authority of Sayyidunā 'Aīshah that the Messenger of Allāh would never miss the two units of prayer after 'asr. If this is the case then why

to inquire about something which he saw Sayyidunā Mu'āwiyah عليه السلام do in prayer. So he replied, 'Yes, I performed the *Jumu'ah* prayer with him in Magurah. When he exited his prayer I stood and began to perform my prayer. When Sayyidunā Mu'āwiyah عليه السلام returned home he called for me and said to me, 'Do not repeat that which you did i.e. continue to perform prayer straight after *Jumu'ah* without speaking or moving places.'¹⁰⁶ (al-Muslim, *Ṣaḥīḥ*, 883)

Imām Muslim رحمته الله narrated in his *Ṣaḥīḥ* on the authority of Sayyidunā Mu'āwiyah عليه السلام who said, "Beware of transmitting *ahādīth* except for those that were in the era of Sayyidunā Umar عليه السلام. This is because Sayyidunā Umar عليه السلام would create the fear of Allāh عليه السلام in the hearts of people." (al-Muslim, *Ṣaḥīḥ*, 107)

The commentator of *Ṣaḥīḥ* Muslim stated: "This is in relation to narrating *ahādīth* in abundance without prior investigation and examination. This is because it became customary in the era of Sayyidunā Mu'āwiyah عليه السلام for people from the conquered lands of

did Sayyidunā Mu'āwiyah عليه السلام say this to the people? First of all, it has been established that the Messenger of Allāh عليه السلام would perform these two units of prayer after *asr*. The reason why Sayyidunā Mu'āwiyah عليه السلام said "we did not see him perform" is because the Messenger of Allāh عليه السلام would always perform this in his house. Therefore, the companions had never seen him perform it. Furthermore, performing these two units of prayer was a uniqueness of the Messenger of Allāh عليه السلام. Therefore, the companions were not permitted to perform it.

¹⁰⁶ As this is against the prophetic way. One should wait a while or more places in order to create some distinction between the *Jumu'ah* prayer and the four units of *sumnah* prayer.

the people of the book to transmit narrations from their books.¹⁰⁷ For this reason Sayyidunā Mu'āwiyah عليه السلام restrained them and commanded them to only transmit those narrations that were in the era of Sayyidunā Umar عليه السلام as he was very strict and precise with regards to transmitting *ahādīth*. People were afraid of his awe-inspiring appearance and power. He would demand witnesses being hasty in transmitting *ahādīth*. He would demand and the upon transmission which led to *ahādīth* being established and the prophetic way being popular." (al-Nawawī, *Sharḥ* Muslim, 7/179)

Imām al-Bukhārī رحمته الله narrated on the authority of Sayyidunā Imām al-Bukhārī رحمته الله who stated: "He was Muhammad bin Jubayr bin Mut'im عليه السلام who stated: "He was once sat with a group of people from Quraysh besides Sayyidunā Mu'āwiyah عليه السلام. 'Abdullah bin Umar عليه السلام narrated the *ḥadīth*, soon there will be a king from Qaḥṭān.' This angered Sayyidunā Mu'āwiyah عليه السلام. He stood up, praised Allāh, the Almighty, and said, 'Hereafter, I have come to know that some of you have been transmitting narrations which are not to be found in the Holy Qur'an nor do they trace back to the Messenger of Allāh عليه السلام. They are the ignorant amongst you. Therefore, beware of such as it will misguide you. I heard the Messenger of Allāh عليه السلام say, 'this shall remain the state of the Quraysh.'¹⁰⁸ None of you shall have enmity for them until Allāh عليه السلام marks their foreheads or until they fail to establish the religion.'¹⁰⁹ (al-Bukhārī, *Ṣaḥīḥ*, 3500, 7139)

¹⁰⁷ Le. people began to transmit narrations taken from the books of the Christians.

¹⁰⁸ Le. prosperous.

¹⁰⁹ Le. tampering with *ahādīth* and transmitting narrations without investigation etc.

MERIT 11

A large number of companions followed Sayyidunā Mu'awiyah. For example, Sayyidunā 'Amr bin al-'Āṣ, his son, Sayyidunā 'Abdullah Zāhid and Sayyidunā Mu'awiyah bin Khudayj etc.¹¹⁰

MERIT 12

Sayyidunā 'Umar appointed Sayyidunā Mu'awiyah as the governor of Syria, despite the fact he was very cautious with regards to the positives and the negatives of the governor.¹¹¹ Moreover, Sayyidunā 'Uthmān maintained the governorship of Sayyidunā Mu'awiyah and did not dismiss him.¹¹²

¹¹⁰ To even lay accusations upon one companion of the Messenger of Allāh is insolence. Now, those who speak against Sayyidunā Mu'awiyah, they must also have bad assumptions regarding all the companions who supported Sayyidunā Mu'awiyah. If they do, then this way they will be forsaking nearly half the companions. If they do not, then this shows that they are stubborn and are only speaking against Sayyidunā Mu'awiyah due to their wickedness.

¹¹¹ I.e. he would investigate and examine an individual before giving them any status in the government. Do you think he appointed Sayyidunā Mu'awiyah the governor of Syria without thinking or under pressure? Was there anyone that could pressurise Sayyidunā 'Umar al-Farūq?

¹¹² Even if we were to accept that Sayyidunā 'Umar was wrong to appoint Sayyidunā Mu'awiyah, as is the belief of some misguided individuals, would this also be said about Sayyidunā 'Uthmān, the one who maintained the governorship of Sayyidunā Mu'awiyah? If Sayyidunā 'Uthmān did not find him fit for the governorship of Syria, he would have dismissed and replaced him.

MERIT 13

The jurists authorised and approved the independent judgements of Sayyidunā Mu'awiyah.¹¹³ They would mention his opinion just as they would mention the opinion of other prominent companions. For example, they would say, "It was the opinion of Sayyidunā Mu'adh bin Jabal, Sayyidunā Mu'awiyah and Sayyidunā Sa'īd bin Musayyib that a muslim can be the heir of an infidel." Also, they would mention that Sayyidunā Mu'awiyah said, "Mirāj was a virtuous vision." As is narrated by Sayyidunā 'Āishah also. They would further say, "Doing *istilām* at the two rukn *yamānī* has been narrated on the authority of Sayyidunā Hasan and Sayyidunā Husayn. This has authentically been proven from Sayyidunā Mu'awiyah."

MERIT 14

Sayyidunā Hasan handed the caliphate over to Sayyidunā Mu'awiyah even though there were 40,000 other people with him who had pledged allegiance to him till death.¹¹⁴ If Sayyidunā Mu'awiyah were not worthy of caliphate, the noble grandson would not have handed it to him.¹¹⁵ Rather he would have fought

¹¹³ If he was as the misguided sect believe him to be, would the jurists bring his opinion into consideration?

¹¹⁴ He could have handed it to anyone.

¹¹⁵ If this is not the case, then according to the misguided sect Sayyidunā Hasan was also *ma'sum* (infallible). Would you then class this as a mistake of Sayyidunā Hasan or will you accept that he was correct in handing the caliphate over to Sayyidunā Mu'awiyah?

him like his father did. This will be discussed shortly.

MERIT 15

Sayyidunā Mu'awiyah ؓ was extremely respectful towards Sayyidunā Hasan ؓ and would serve him. He would also transmit narrations in praise and virtue of the noble kinsfolk. All this indicates his altruism for the truth, despite all the controversy and discord which took place according to the preordainment of the Almighty.¹¹⁶

Imām Ahmad ؓ narrates on the authority of Sayyidunā Mu'awiyah ؓ who reported, "The Messenger of Allāh ؐ would suckle the lips and tongue of Sayyidunā Hasan ؓ. Verily, Allāh ؓ shall not punish the lips and tongue which the Messenger of Allāh ؓ suckled. (Ahmad, Musnad, 16973)

Mullā 'Alī al-Qārī ؓ transmitted a narration on the authority of Sayyidunā 'Abdullāh bin Bāridah ؓ who said, "Sayyidunā Hasan ؓ once went to Sayyidunā Mu'awiyah ؓ' s residence. Sayyidunā Mu'awiyah ؓ said, 'I shall present before you a gift which none before you have received from myself and none after you shall receive.' He then presented 400,000 Dirhams to Sayyidunā Hasan ؓ who accepted it."¹¹⁸

¹¹⁶ I.e. he did not reject the great virtue of Sayyidunā Hasan ؓ because of the battle. Rather, he still praised Sayyidunā Hasan ؓ and honoured him.

¹¹⁷ This is a loving gesture towards a child.

¹¹⁸ This was to give Sayyidunā Hasan ؓ a unique status. Why would someone give so much wealth to someone they hate?

It has been narrated in the Musnad of Imām Ahmad ؓ, "A man once questioned Sayyidunā Mu'awiyah ؓ regarding an issue. So he replied, 'Ask Sayyidunā 'Alī ؓ regarding this as he possesses more knowledge than myself.'"¹¹⁹ The questioner then said, 'O leader of the believers, I prefer your answer over the answer of Sayyidunā 'Alī ؓ.' To this Sayyidunā Mu'awiyah ؓ said, 'This is incorrect'.¹²⁰ You are disliking the answer of the one whom the Messenger of Allāh ؓ thought high of due to his great knowledge. He also said regarding him, 'O 'Alī, your connection to me is like that of Sayyidunā Hārūn ؓ with Sayyidunā Mūsā ؓ except the fact that there shall be no messengers after me.'"¹²¹ Furthermore, Sayyidunā 'Umar ؓ would turn towards him when in a difficult situation.¹²² (Ahmad, Musnad, 1/179)

This narration has also been transmitted in other books of *ḥadīth*. Some consist of additional content also. For example, Sayyidunā Mu'awiyah ؓ said to the questioner, "Stand! May Allāh not allow you to stand."¹²³ And that he removed the name of the questioner

¹¹⁹ Is this something you would say about your friend or foe?

¹²⁰ Regardless of all the disputes, Sayyidunā Mu'awiyah ؓ disliked that someone gives preference to him over Sayyidunā 'Alī ؓ.

¹²¹ This is a clear refutation of the Ahmadiyyah/Qadiyaniyyah who believe Mirza Ghulam Ahmad Qadiyānī to be a messenger. The Messenger of Allāh ؓ has made the matter manifest. There is no doubt in this statement. It cannot be interpreted to mean otherwise.

¹²² Therefore, if even Sayyidunā 'Umar ؓ would turn to Sayyidunā 'Alī ؓ, it gives you no right to turn to me. You should also go to Sayyidunā 'Alī ؓ.

¹²³ This is an expression used by the Arabs in the time of anger. The fact that the person came to him and did not go to Sayyidunā 'Alī ؓ irritated Sayyidunā Mu'awiyah ؓ greatly. How possibly can someone claim that

from the register.

Also, that he said, "Sayyidunā 'Umar ؓ would ask questions to Sayyidunā 'Alī ؓ and would take from him. I have witnessed Sayyidunā 'Umar ؓ myself saying, 'Sayyidunā 'Alī ؓ is here! When in a difficult situation.'"¹²⁴

Imām al-Mustaghfirī ؓ narrated using a chain from himself which leads to Sayyidunā 'Uqbah bin 'Āmir ؓ, he said, "I was once going with Sayyidunā Mu'āwiyah ؓ when he said, 'By Allah, there was nobody more beloved to me in this world than Sayyidunā 'Alī ؓ before that which took place between us'.¹²⁵ Verily, I know that there shall be a leader from his children that shall be the best of his time. He has a name in the skies which the people of the skies are aware of. The signs of his era are that there will be an abundance in fertility. Falschhood shall be eradicated and the truth

Sayyidunā Mu'āwiyah ؓ possessed hatred for Sayyidunā 'Alī ؓ?

¹²⁴ I.e. we have no reason to worry as Sayyidunā 'Alī ؓ is present. He will solve our problems.

¹²⁵ This does not mean to say he did not possess any love for Sayyidunā 'Alī ؓ after the disputes. Rather, it means that after the disputes the love decreased. Sayyidunā Mu'āwiyah ؓ is not blameworthy for this decrease. This is because the dispute only took place for the betterment of the Muslims. Both parties had the betterment of the Muslims in mind. Each individual thought that he is right and the other is wrong. Therefore, in this situation Sayyidunā Mu'āwiyah ؓ thought that he was right and Sayyidunā 'Alī ؓ was unjustly siding with the killers. For this reason his love decreased. All this was a error on his independent judgement. Therefore, he is not blameworthy in terms of the dispute not in terms of the decrease as this was bound to happen. Nevertheless, even after all the disputes he still had love for Sayyidunā 'Alī ؓ and his children.

shall be revived. It will be an era of pious individuals. Their heads shall be high and they will witness that."¹²⁶

Imām al-Hakīm ؓ and Imām ibn al-Bukhārī ؓ narrated on the authority of Hishām bin Muhammad ؓ who narrated from his father, "Sayyidunā Ḥasan ؓ would receive a gift of 1,000 Dirhams annually. One year, Sayyidunā Mu'āwiyah ؓ withheld that from Sayyidunā Ḥasan ؓ. This caused him extremely straitened circumstances. Sayyidunā Ḥasan ؓ said, 'I called for an inkpot so that I may write to Sayyidunā Mu'āwiyah ؓ and remind him about myself. Thereafter, I stopped. Later on, I was blessed to see the Messenger of Allah ؐ in my dream. He said to me 'O Ḥasan, how are you?' I said, 'O father, I am good.' I then complained to him about the delay in receiving the money. The Messenger of Allah ؐ said, 'You called for an inkpot so that you may write to a creation like yourself as a reminder?' I said, "O Messenger of Allah ؐ, yes. How else should I go about it?" The Messenger of Allah recited —

اللَّهُمَّ افْزِفْ فِي قَلْبِي رَجَاءَكَ وَاَقْطَعْ رَجَائِي
عَمَّنْ سِوَاكَ حَتَّى لَا أَرْجُو أَحَدًا غَيْرَكَ اللَّهُمَّ
وَمَا ضَعُفْتُ عَنْهُ قُوَّتِي وَقَصُرَ عَنْهُ عَمَلِي وَلَا
تَنْتَبِهَ إِلَيْهِ رَغْبَتِي وَلَا تَبْلُغُهُ مَسْأَلَتِي وَلَا يَجُزْ
عَلَى لِسَانِي مِمَّا أُعْطِيتَ أَحَدًا مِنَ الْأَوَّلِينَ وَ
الْآخِرِينَ مِنَ الْبَقِيَّةِ فَخَصَّنِي بِهِ يَا رَبَّ الْعَالَمِينَ

¹²⁶ This is in relation to Imām al-Mahdi ؓ.

"O Allāh place your hope in my heart and remove from it hope from all others- to the extent that I do not have hope in anyone save yourself. O Allāh grant me conviction, like the conviction you granted to those that were first and those that were last, in times when my strength gives up, my actions lack, my aspirations do not reach, my questions do not obtain and my tongue does not flow."

Sayyidunā Ḥasan said 'By Allāh, I did not even implore using this supplication for a week that Sayyidunā Mu'awiyah came with 1,500,000 Dirhams.' Thereafter, I said, "All praise be to Allāh the One who never forgets the ones who remember Him and never rejects their supplication.' After a while, I was blessed to see the Messenger of Allāh in my dream. He said 'O Ḥasan, how are you?' I replied, "O Messenger of Allāh, I am very well.' I then told him about what happened. So he said, "O my son, this is the case of those that have ultimate hope in Allāh and not the creation."¹²⁷

Imām Muḥammad bin Maḥmūd mentioned in his book *Nafā'is al-Funūn*, "Sayyidunā 'Alī was once mentioned before Sayyidunā Mu'awiyah. So he said 'By Allāh, Sayyidunā 'Alī was like a lion when he would summon¹²⁸, he was like the moon

when he would appear¹²⁹ and was like rain when he would give¹³⁰. Some attendees then beseeched, 'Are you greater than Sayyidunā 'Alī?' He replied, 'A few letters of Sayyidunā 'Alī are greater than the children of Sufyān.' He was then asked, 'Why then did you fight Sayyidunā 'Alī?' He replied, 'Leadership is fruitless.¹³¹' He then said, 'The one who praises Sayyidunā 'Alī in a manner befitting him, I shall reward him 1,000 gold coins per couplet.' Therefore, one of the attendees composed a couplet. Sayyidunā Mu'awiyah said, "Sayyidunā 'Alī is much greater than this.' Thereafter, Sayyidunā 'Amr bin al-'Āṣ composed many couplets until he reached the following couplet —

هو النبا العظيم وفلك نوح و باب الله وانقطع
الخطاب

Sayyidunā Mu'awiyah found these couplets commendable and gave Sayyidunā 'Amr bin al-'Āṣ 7,000 gold coins in reward.¹³²

It is stated in *al-Sawā'iq al-Muhriqah*: "Sayyidunā Mu'awiyah once said to Dirār bin Hamzah, 'Describe to me Sayyidunā 'Alī.' He said, 'Please pardon me¹³³.' Sayyidunā Mu'awiyah said, 'I

¹²⁷ Therefore, we should never rely on the creation, we should always rely on the Creator.
¹²⁸ I.e. the power and awe in his voice.

¹²⁹ I.e. the beauty of his face.
¹³⁰ I.e. his immense generosity.
¹³¹ Here, instead of answering the question Sayyidunā Mu'awiyah refused the doubt as to why the question was asked. He said "Leadership is fruitless." I did not fight him to gain leadership. Why would I do that? "Leadership is fruitless."
¹³² Acc rewards given upon hearing the praise of a friend or a foe?
¹³³ I will not be able to do justice to him.

swear upon you.' So he said, 'By Allāh, the limit of Sayyidunā 'Alī is far away. He was extremely powerful. His say was decisive and his judgement was upright. Fountains of knowledge gush out from all around him. Wisdom would articulate upon his tongue. He was desolate from the world and its splendour. He was compassionate with the night and its desolation. He would cry and think deep. He would wear less and eat less. He would be amongst us like one of us. He would answer us when we would live him. He would come to us when we would invite him. By Allāh, despite such proximity to him we would not converse with him out of awe. He would respect religious people. He would keep him poor close to him. No mighty person would hope for his support when wrong. No feeble person would lose hope from his support. I saw him in some occasions when night would fall, and the stars had seeped away he would profusely cry whilst clinging onto his beard and would be restless like the one who has just been seriously injured and would say, 'O world, go deceive someone else! Go far from the mark! Go far from the mark! I have divorced you thrice and shall never return to you. Your life is short, but your consequences are plenty. Aah! Aah!'¹³⁵ Provisions are scarce, the destination is afar and the path is dreary." After hearing this, Sayyidunā Mu'āwiyah عليه السلام began to weep and said, 'May Allāh have mercy upon the father of Hasan عليه السلام. By Allāh, he was indeed like that."

¹³⁴ Such was his justice that the powerful and the rich would not even expect him to overlook their mistakes and the poor would never lose hope from his equality.

¹³⁵ An expression used at the time of agitation and distress.

MERIT 16

A man once came in the court of Sayyidunā 'Umar bin 'Abdul 'Aziz عليه السلام and referred to Yazīd as Amīr al-Mu'minin. So, Sayyidunā 'Umar عليه السلام ordered him to be lashed. Another time, someone came and ridiculed Sayyidunā Mu'āwiyah عليه السلام. So, Sayyidunā 'Umar عليه السلام ordered him to be lashed also.¹³⁶

MERIT 17

Ibn al-'Asākir عليه السلام narrated using a weak chain of transmission on the authority of Sayyidunā ibn 'Abbās عليه السلام who said, "I was once present in the court of the Messenger of Allāh ﷺ. Sayyidunā 'Abū Bakr عليه السلام, Sayyidunā 'Umar عليه السلام, Sayyidunā 'Uthmān عليه السلام and Sayyidunā Mu'āwiyah عليه السلام were also present and then Sayyidunā 'Alī عليه السلام also came. The Messenger of Allāh ﷺ asked Sayyidunā Mu'āwiyah عليه السلام, 'Do you love Sayyidunā 'Alī عليه السلام? Sayyidunā Mu'āwiyah عليه السلام said, 'O Messenger of Allāh ﷺ, yes.' The Messenger of Allāh ﷺ then said, 'Soon there will be a battle between you.' Sayyidunā Mu'āwiyah عليه السلام beseeched, "What will happen thereafter?" The Messenger of Allāh ﷺ said, 'The pleasure of Allāh ﷻ and his forgiveness.' To this Sayyidunā Mu'āwiyah عليه السلام said, 'We are content with the preordainment of Allāh ﷻ.' This is when the following verse was revealed —

وَلَوْ شَاءَ اللَّهُ مَا اقْتَتَلُوا وَلَكِنَّ اللَّهَ يَفْعَلُ مَا يُرِيدُ

¹³⁶ Therefore, we see they are two extremes. We should not praise Yazīd nor should we ridicule Sayyidunā Mu'āwiyah عليه السلام.

'Had Allāh willed, they would not have fought one another; but Allāh does whatever He desires' (al-Qur'ān, 2:253)

MERIT 18

The Messenger of Allāh ﷺ said regarding Sayyidunā Ḥasn ﷺ -

لَقَدْ لَعَنَ اللَّهُ أَنْ يُصْلِحَ بِهِ بَيْنَ فِتْنَتَيْنِ عَظِيمَتَيْنِ مِنَ السَّالِفِينَ

"It is possible that Allāh ﷻ makes peace between two great groups of Muslims through him." (al-Bukhārī, Ṣaḥīḥ, 2704)

Imām al-Bukhārī ﷺ has transmitted this. Details will be mentioned soon.

MERIT 19

The Messenger of Allāh ﷺ said —

أَوَّلُ مَنْ يُبَدِّلُ سُنَّتِي رَجُلٌ مِنْ بَنِي أُمَيَّةٍ يُقَالُ لَهُ يَزِيدُ

"The first person to change my way will be a man from Banū Umayyah and he will be known as Yazīd." (Abū Yalā, Majma' al-Zawā'id, 5/241)

Imām Rūyānī ﷺ has transmitted this in his *Musnad* on the authority of Sayyidunā Abū Dardā' ﷺ.

Imām Abū Yalā' ﷺ transmitted a narration using a weak chain of transmission on the authority of Sayyidunā Abū 'Ubaydah ﷺ who said — directly from the Messenger of Allāh ﷺ

لَا يَزَالُ أَمْرُ أُمَّتِي قَاطِعًا بِالْقِسْطِ حَتَّى يَكُونَ أَوَّلُ مَنْ يَنْقُلُهُ رَجُلٌ مِنْ بَنِي أُمَيَّةٍ يُقَالُ لَهُ يَزِيدُ

"My nation shall remain firm upon justice. The first person to breach this will be a man from Banū Umayyah, know as Yazīd."

This therefore, shows that Sayyidunā Mu'awiyah ﷺ did not contradict the prophetic way.¹⁷

It has been narrated on the authority of Sayyidunā Abū Hurayrah ﷺ directly from the Messenger of Allāh ﷺ who said, "Seek refuge from Allāh ﷻ from the beginning of the 70th year and from the leadership of children." Imām Ahmād ﷺ has transmitted this. (Ahmad, *Musnad*, 2/326)

The 70th year either refers to the 70th year after *hijrah* or the 70th year after the physical departure of the Messenger of Allāh ﷺ. The leadership of children refers to the leadership of Yazīd and the leadership of the children of the Umayyads.

¹⁷ As if he did then the statement of the Messenger of Allāh ﷺ would be proven false. Is this what you believe?

It is well known amongst the laity that one day the Messenger of Allāh ﷺ saw Yazīd in the hands of Sayyidunā Mu'āwiyah ﷺ so he said, "A person of paradise is holding a person of hell." However, this is not correct. This is because Yazīd was born in the caliphate of Sayyidunā 'Uthmān ﷺ as mentioned by ibn 'Aṭṭar ﷺ in his *Jamī'*.¹³⁸

MERT 20

The author of *Mishkāt* mentioned the story of the demise of Sayyidunā Mu'āwiyah ﷺ. He said, "Sayyidunā Mu'āwiyah ﷺ passed away at the age of 74 in the month of Rajab in Damascus. He suffered from facial paralysis towards the end of his life. He would say, 'if only I were a normal person from Quraysh that lived in Dhī Tuwā and never saw the face of leadership and governorship.'¹³⁹ He possessed the following belongings of the Messenger of Allāh ﷺ: a loin cloth, a shawl, a shirt, some hair and some nails. He willed for himself to be given the shirt of the Messenger of Allāh ﷺ as a shroud, to be wrapped in the shawl and the loin cloth tied around his waist. The hair and the nails should be placed near his nostrils, on his forehead and on his sides."¹⁴⁰

¹³⁸ Which proves that Yazīd was born after the physical departure of the Messenger of Allāh ﷺ. Therefore, this is impossible.

¹³⁹ He regrets that he was made the governor of Syria. If he were not in such a position, it is possible that he would never have been involved in any of the disputes.

¹⁴⁰ This proves the 'aqīdah of the *ahl al-sunnah* regarding the permissibility of taking blessings from the belongings of the Messenger of Allāh ﷺ and the pious.

MERT 21

Innām Mālik ﷺ said, "The one who abuses any companion of the Messenger of Allāh ﷺ, e.g. Sayyidunā Abū Bakr ﷺ, Sayyidunā 'Umar ﷺ, Sayyidunā 'Uthmān ﷺ, Sayyidunā Mu'āwiyah ﷺ or Sayyidunā 'Amr bin 'Ās ﷺ etc, or speaks ill about them, is in clear misguidance or even infidelity. If he swears at them he will be killed and if he speaks ill about them he will be given a deterring punishment." (al-Ṣawā'iq al-Muhriqah)

CHAPTER 13 IN REGARDS TO THE RECONCILIATION WHICH WAS A MIRACLE

It has been narrated on the authority of Sayyidunā Abū Bakrah al-Thaqafī ؓ who said, "I once saw the Messenger of Allāh ؐ seated on the pulpit and Sayyidunā Ḥasan ؓ was besides him. The Messenger of Allāh ؐ would look towards the people once and then once towards Sayyidunā Ḥasan ؓ and would say –

إِنَّ ابْنِي هَذَا سَيِّدٌ وَلَعَلَّ اللَّهَ أَنْ يُصْلِحَ بِهِ بَيْنَ
وَعَيْنَيْنِ عَظِيمَتَيْنِ مِنَ الْمُسْلِمِينَ

'Verily, this son of mine is a leader. It is possible that Allāh ؓ shall reconcile between two large groups of Muslims through him.'¹⁴¹ (al-Bukhārī, Ṣaḥīḥ, 2704)

It has also been narrated from him, "The Messenger of Allāh ؐ would lead us in prayer and Sayyidunā Ḥasan ؓ would come whilst he was still young. He would sit on the Messenger of Allāh ؐ's back when he would go into prostration. When this would happen, the Messenger of Allāh ؐ would rise very slowly from prostration so that he can place Sayyidunā Ḥasan ؓ down gently. The companions once said, 'O Messenger of Allāh ؐ, we see that

¹⁴¹ The Messenger of Allāh ؐ had foretold us that this reconciliation shall take place. This is a miracle of the Messenger of Allāh ؐ and a proof of his knowledge of the unseen.

'you do not love any child more than you love this child.' The Messenger of Allāh ؐ said –

إِنَّهُ رِيحَاتِي مِنَ الدُّنْيَا إِنَّ ابْنِي هَذَا سَيِّدٌ
وَعَسَى اللَّهُ أَنْ يُصْلِحَ بِهِ بَيْنَ وَعَيْنَيْنِ مِنَ الْمُسْلِمِينَ

Indeed, he is my flower from the world. Verily, this son of mine is a leader. Soon Allāh ؓ shall reconcile between two groups of Muslims through him." (Ahmad, Musnad, 20663)

This is the narration of Sayyidunā ibn Abī Ḥātim ؓ. Imām Ahmad ؓ has narrated a prophetic narration very similar to this.

It has been narrated in Jamī' al-Uṣūl on the authority of Sayyidunā Ḥasan al-Basrī ؓ who said, "By Allāh, Sayyidunā Ḥasan ؓ confronted Sayyidunā Mu'āwiyah ؓ with a mountainous army. Sayyidunā 'Amr bin al-ʿĀṣ ؓ said to Sayyidunā Mu'āwiyah ؓ, 'Verily, I see before myself two armies none of which shall return without attacking the other.' Sayyidunā Mu'āwiyah ؓ said, 'Verily, he is the best of both. Do you not see that if they kill them and they kill them'¹⁴², then who will be left to attend the affairs of the Muslims? Who will be left to look after the women? Who will be left to care for the children?' Then Sayyidunā Mu'āwiyah ؓ sent two men from Quraysh, Sayyidunā 'Abdurrahmān bin Samurah ؓ and Sayyidunā 'Abdullāh bin 'Āmir ؓ, to Sayyidunā Ḥasan

¹⁴² i.e. if both armies kill each other.

Therefore, the two went to the court of Sayyidunā Ḥasan and requested a peace treaty. Sayyidunā Ḥasan said to them, 'We, the children of 'Abdul Muṭṭalib, have received a great share from this fortune. Verily, this nation has caused a great share blood¹⁴³. Therefore, he reconciled.' (al-Bukhārī, Ṣaḥīḥ, 2704)

Mullā 'Alī al-Qarī transmitted a narration from al-dhahabī in his commentary of *Mishkāt* —

Sayyidunā Abū 'Amr said: "When Sayyidunā 'Alī was martyred, more than 40,000 people pledged allegiance to Sayyidunā Ḥasan. They had all pledged allegiance to Sayyidunā 'Alī previously¹⁴⁴. They were very obedient to Sayyidunā Ḥasan. They were more respectful to him than they were to his father. Sayyidunā Ḥasan remained the caliph for seven months in Iraq and Mā Warā al-Nahr, a place in Khurasan. Then one day, he marched towards Sayyidunā Mu'āwiyah and Sayyidunā Mu'āwiyah marched towards him. When both armies met at a place in Sawa, Sayyidunā Ḥasan realised that none shall be victorious until they do not wipe out majority of the other. Sayyidunā Ḥasan then wrote to Sayyidunā Mu'āwiyah that he shall hand the caliphate over to him upon the condition that he does not question anyone from al-Madinah al-Munawwarah, Hijaz or Iraq about that which took place in the time of Sayyidunā 'Alī¹⁴⁵. Sayyidunā Mu'āwiyah replied, 'This is not even something to think about. I agree to

all the condition except for Qays bin S'ad as wherever I find him I shall sever his tongue and hands.' Sayyidunā Ḥasan then said, 'If this is the case, then I shall not pledge allegiance to you.' Thereafter, Sayyidunā Mu'āwiyah sent a blank piece of paper to Sayyidunā Ḥasan and said, 'Write down your conditions. I will accept them.' Therefore, the two reconciled and Sayyidunā Ḥasan set a condition that the caliphate will be returned to him after Sayyidunā Mu'āwiyah. Sayyidunā Mu'āwiyah agreed to this.

The research scholar, Imām Muhammad bin Muhammad al-Hāfiẓ al-Bukhārī, famously known as Khwājah Muhammad Pārsā, was an ardent lover of the kinsfolk of the Messenger of Allāh. He mentions in his book, *Faṣl al-Khiṭāb*, that Imām al-Nakha'ī said, "When Sayyidunā Ḥasan handed the caliphate over to Sayyidunā Mu'āwiyah, the year became known as *Sanah al-Jam'ah* (Year of the Group)."¹⁴⁶

A Shi'ite once said to Sayyidunā Ḥasan, "O the one who has disgraced the believers."¹⁴⁷ To this Sayyidunā Ḥasan said, 'Rather, I am the one who has granted honour to the believers. I heard my father, Sayyidunā 'Alī, say 'Do not dislike the leadership of Sayyidunā Mu'āwiyah as after me it will be his. If you fail to do this, you will see heads falling like colocynt.¹⁴⁸'

¹⁴⁶ i.e. the two major groups of the Muslims reunited.

¹⁴⁷ They perceived the reconciliation with Sayyidunā Mu'āwiyah as a disgrace. Their hatred for Sayyidunā Mu'āwiyah is such that they do not think twice before speaking against him and his supporters-whomever it may be in this case, they even spoke against Sayyidunā Ḥasan.

¹⁴³ i.e. two major battles have already taken place. We do not need a third.
¹⁴⁴ i.e. pledged allegiance and promised to support him till death.
¹⁴⁵ In terms of the disputes. He wished for them to end here.

It has been narrated on the authority of Sayyidunā Mu'āwiyah ؓ directly from the Messenger of Allāh ؐ who said —

يَا مُعَاوِيَةُ إِنَّ وَلِيَّتَ أَمْرًا قَاتِلَ اللَّهِ وَاعْدِلْ

"O Mu'āwiyah, if you become the governor of affairs then fear Allāh ؐ and exercise justice." (Ahmad, Musnad, 17057)

Sayyidunā Mu'āwiyah ؓ said, "I always thought that I would be tested with governorship because of what the Messenger of Allāh ؐ said and then one day, I was." Imām Ahmad ؓ and Imām al-Bayhaqī ؓ have transmitted this.

CHAPTER 14 ACCUSATIONS AGAINST SAYYIDUNĀ MU'ĀWIYAH AND THEIR REFUTATIONS

One should be familiar that we do not claim infallibility (*ʿismah*) for Sayyidunā Mu'āwiyah ؓ or any other companion as only the prophets and angels are infallible. This is their unique quality. This has been discussed in detail in *Marām al-Kalām fī Aqā'id al-Islām*. After understanding this, one should also know that the things which the prophets did due to inattentiveness or under the guise of human nature are known as a "slip/lapse". It is better to refer to them as "omission of the better". Therefore, if the companions are then as "omission of the better" does not befit them, then this is more than to do something which does not befit them, then this is more than possible¹⁴⁸. When there was a dispute between the companions to do something which led to war-such incidents took place which which sometimes even led to bewilderment. However, the way of the would leave the reader in bewilderment. If it is not *ahl al-sunnah* is that such incidents will be interpreted. If it is not possible to interpret them, it will be necessary to reject them. Similarly, it is necessary to adopt silence and abstain from abuse. This is because the Almighty has promised them forgiveness and goodness.¹⁴⁹

It has been stated in a prophetic narration, "The hell fire shall not touch the companions and those who object against the disputes

¹⁴⁸ Even after being so perfect it is possible for prophets and messengers to have a lapse, then why would it not be permissible for companions to have a lapse?

¹⁴⁹ Therefore, we have no right to speak against them as essentially it would be indirectly objecting against Allāh ؐ.

that took place between them have been informed of great consequences." Therefore, it is incumbent upon every Muslim to have a good opinion about the companions and to revere them. This is precisely the opinion of the predecessors, the pious, the scholars of *ḥadīth* and the scholars of principle. We ask Allāh to keep us firm upon this.

A lot of people curse Sayyidunā Mu'awiyah رضي الله عنه and maybe the wisdom behind this is that Sayyidunā Mu'awiyah رضي الله عنه may have done something wrong and Allāh سبحانه willed for this to be a way of him receiving continuous reward.¹⁵⁰

وَعَسَى أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَكُمْ
رَضِيَ أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَكُمْ

"But it may be that you dislike something while it is good for you" (*al-Qur'ān*, 2:216)

ACCUSATION 1

Some *ḥadīth* scholars, such as Majd al-Dīn al-Shirāzī رحمته الله in his book *Sifr al-Sa'ādah*, mentioned that there is no single authentic narration in the virtue of Sayyidunā Mu'awiyah رضي الله عنه. Similarly, Imām al-Bukhārī placed the *ḥadīth* of Sayyidunā Ibn Abī Mūlaykah رضي الله عنه under the heading, "In mention of (Sayyidunā) Mu'awiyah رضي الله عنه and did not say, "In virtue of," or "In greatness of," as he would do for others.

¹⁵⁰ The mistake we see in the personal judgement of Sayyidunā Mu'awiyah رضي الله عنه has been forgiven. Now, if anyone speaks ill of Sayyidunā Mu'awiyah رضي الله عنه, this will be a means of elevation in his rank.

Answer —
Indeed two narrations have already been mentioned. One from the *Musnad* of Imām Ahmad رحمته الله and the other from Imām al-Tirmidhī رحمته الله. If by non-authentic you mean non-established¹⁵¹ then this is صحيح. If by non-authentic you mean non-*ṣaḥīḥ* according to *ḥadīth* terminology, *ḥadīth* scholars. Therefore, this accusation is of no harm. If by صحيح, you should know that many rulings and virtues have been established through *ḥasan* narrations mentioned in the *Musnad* of Imām Ahmad رحمته الله and the *Sunan* of Imām al-Tirmidhī رحمته الله, they are no less than *ḥasan*.¹⁵² It has been well established in the science of *ḥadīth* that even weak narrations can be accepted when they are linked to virtues let alone *ḥasan*.

I have seen in some authentic books that Imām Majd al-Dīn Ibn al-Athīr رحمته الله, the author of *Mizān al-Jamī'*, states: "The *ḥadīth* in the *Musnad* of Imām Ahmad رحمته الله regarding the virtue of Sayyidunā Mu'awiyah رضي الله عنه is *ṣaḥīḥ*." However, I do not remember the name of the book at the moment. Another point to be noted is that *ṣayḥ* 'Abd al-Faḡ al-Dehlawī رحمته الله did not do justice to this in his

¹⁵¹ In the chapter on the virtues of Sayyidunā Mu'awiyah رضي الله عنه.

¹⁵² *Le non-existent*.

¹⁵³ Therefore, if you are objecting against the virtues of Sayyidunā Mu'awiyah رضي الله عنه and saying that they are not *ṣaḥīḥ*, then you should also do so for all the jurisprudential rulings which are proven by non-*ṣaḥīḥ* *ahādīth*.

¹⁵⁴ Therefore, you have no reason to object.

a human. Therefore, all those believers whom I hurt, rebuked, cursed and flogged, make that a prayer, charity and means of seeking closeness to you on the day of judgement for them." (al-Muslim, Ṣaḥīḥ, 2601)

Another narration adds, "O Allāh, I am Muḥammad. A human who gets angry just how other humans get angry."

He then narrated on the authority of Sayyidunā Anas رضي الله عنه directly from the Messenger of Allāh ﷺ who said, "Verily, I placed before my Lord a condition. So I said, 'Indeed I am only a human, I am pleased just how humans are pleased and I am angered just how humans are angered. Therefore, all those whom I invoked against from my nation an invocation which they did not deserve, make that a means of purity, a charity and a means of seeking closeness to you on the day of judgement for them.'" (al-Muslim, Ṣaḥīḥ, 2603)

Verily, this is exactly what Allāh ﷻ did with Sayyidunā Mu'āwiyah رضي الله عنه. He made him a governor in the world which is the highest extent of satiation.¹⁶²

ACCUSATION 3

Imām al-Tirmidhī رحمته الله narrated on the authority of Sayyidunā Yūsuf bin S'ad رضي الله عنه who said: "When Sayyidunā Ḥasan رضي الله عنه pledged allegiance to Sayyidunā Mu'āwiyah رضي الله عنه, a man stood up and said,

¹⁶² I.e. Allāh ﷻ showed his mercy to Sayyidunā Mu'āwiyah رضي الله عنه. He made him a governor. What more can someone ask for?

'You have dishonoured the believers' or said, 'You are the one who dishonoured the believers.' Sayyidunā Ḥasan رضي الله عنه said, 'Do not talk ill of me. May Allāh ﷻ have mercy upon you.'" Verily, the Messenger of Allāh ﷺ was shown the umayyads scared on his pulpit. He did not like this. Thereafter *surah al-kawthar* was revealed i.e. a river in paradise. Then *surah al-qadr* was revealed, verses one till three. O Muḥammad, the Umayyads shall rule for a 1000 months. Sayyidunā Qasim bin Faḍl رضي الله عنه said, "We kept count. It was no more than a 1000 months nor any less." (al-Tirmidhī, Sunan, 3350)

Imām ibn al-Athir رحمته الله mentioned in his *al-Jāmi'*, "It was 83 years and 4 months."

Sayyidunā Ḥasan رضي الله عنه pledged allegiance to Sayyidunā Mu'āwiyah رضي الله عنه 30 years after the physical departure of the Messenger of Allāh ﷺ. The Umayyad caliphate came to an end at the hands of Abū Muslim al-Khurasānī. That is a duration of 92 years. If the duration of the caliphate of Sayyidunā ibn Zubayr رضي الله عنه, 8 years and 8 months, is taken away from this, then that leaves us with 1000 months.

It has been narrated from Sayyidunā Imrān bin Ḥusayn رضي الله عنه, "The Messenger of Allāh ﷺ physically departed from this world whilst disliking three tribes: Banū Thaqif, Banu Ḥanīfah and Banu Umayyah."¹⁶³ (al-Tirmidhī, Sunan, 3943)

¹⁶³ Sayyidunā Mu'āwiyah رضي الله عنه was from the tribe Banū Umayyah. Therefore, this accusation intends to prove that the Messenger of Allāh ﷺ disliked Sayyidunā Mu'āwiyah رضي الله عنه as he was from this tribe.

Answer —

Banū Umayyah have not been referred to as a whole. This is because, even Sayyidunā 'Uthmān bin 'Affān ؓ and Sayyidunā 'Umar bin 'Abdul 'Azīz ؓ were from the Banū Umayyah in spite of the fact that they were both great leaders according to the consensus of the *ahl al-sunnah*.¹⁶⁴ The Messenger of Allāh ؐ only disliked Yazīd bin Mu'āwiyah, 'Ubaydallāh bin Ziyād and the children of Marwān bin Ḥakam as they went against the prophetic way and caused pain to the companions and the noble kinsfolk. As for the statement of Sayyidunā Ḥasan ؓ, it means that leadership coming into the hands of the Banū Umayyah is something preordained and that there is only goodness for the kinsfolk of the Messenger of Allāh ؐ.¹⁶⁵

ACCUSATION 4

Imām Muslim ؓ narrated on the authority of Sayyidunā S'ad bin Abī Waqqās ؓ who said, "Sayyidunā Mu'āwiyah bin Abī Sufyān ؓ once went to Sayyidunā S'ad ؓ and asked, 'What prevented you from insulting Abū Turāb¹⁶⁶?' Sayyidunā S'ad ؓ said, 'What

¹⁶⁴ Would you say that these two noble individuals are disliked as they were from Banū Umayyah too?

¹⁶⁵ I.e. the one objecting was attempting to blame Sayyidunā Ḥasan ؓ for handing the caliphate over to Sayyidunā Mu'āwiyah ؓ as by doing so he gave it into the hands of the Banū Umayyah which the Messenger of Allāh ؐ disliked. Sayyidunā Ḥasan ؓ answered this by proving that the caliphate of the Banū Umayyah was preordained. It is not a result of my doings.

¹⁶⁶ I.e. Sayyidunā 'Alī ؓ.

Banū Umayyah said I remember are three things which the Messenger of Allāh ؐ said to him. Therefore, I shall never insult him.' So he mentioned the following three things —

أَنْتَ مِنْ بَنِي هَارُونَ مِنْ مُوسَى إِلَّا لَا نَبِيَّ بَعْدِي

Your connection to me is like that of Hārūn ؓ and Mūsā ؓ except that there shall not be any messengers after me.'

The statement on the day of Khaybar —

لَأَعْطِيَنَّ الرَّايَةَ رَجُلًا يُحِبُّ اللَّهَ وَرَسُولَهُ وَيُحِبُّ اللَّهَ وَرَسُولَهُ

Verily, I shall give the flag to a man who loves Allāh ؓ and his Messenger ؐ and Allāh ؓ and his Messenger ؐ love him.'

When the verse pertaining to *mubalaha*¹⁶⁷ was revealed, the

¹⁶⁷ This is an event which took place in the 10th year after *hijrah* between the Messenger of Allāh ؐ and a Christian delegation from Najran. The Christians were denying the prophethood of the Messenger of Allāh ؓ and were being extremely stubborn. Therefore, it was decided that a *mubalaha* shall take place as this was a way to see who is on the truth. In a *mubalaha* each party curses the other. Whomever is affected they were in misguidance. When the *mubalaha* was about to begin the Messenger of Allāh ؐ called for Sayyidunā 'Alī ؓ, Sayyidunā Ḥasan ؓ and Sayyidunā Husayn ؓ. Upon seeing these individuals

Messenger of Allāh ﷺ called for Sayyidunā 'Alī ﷺ, Sayyidunā

Hasan ﷺ and Sayyidunā Husayn ﷺ. Then he said —

'O Allāh, these are my kinsfolk.' (al-Muslim, Ṣaḥīḥ, 2404)

It is clear that asking about insulting Sayyidunā 'Alī ﷺ is a grave mistake."

Answer —

It is mentioned in *Sharḥ Ṣaḥīḥ Muslim* that it is necessary to interpret this¹⁶⁸. "Insulting" can be interpreted to mean "making apparent that our independent judgement was correct and Sayyidunā 'Alī ﷺ's was mistaken."¹⁶⁹ Also, that Sayyidunā Mu'āwiyah ﷺ heard so, he asked Sayyidunā S'ad ﷺ to make manifest the virtues of Sayyidunā 'Alī ﷺ. Another interpretation is that in this question Sayyidunā Mu'āwiyah ﷺ is not commanding him. Rather, he is merely asking for the reason which prevented him¹⁷⁰. Finally,

the Christians lost hope and decided to end the *mubāhala*. Instead, they said for peace. The Messenger of Allāh ﷺ called for these three individuals in the occasion which shows their closeness to him.

168 In light of the aforementioned principle that if something seemingly goes against the blessed companions, it will be interpreted.

169 As this is what they believed and it was also necessary for them to believe this.

170 E.g. if someone asked you, "Why do you not ridicule your father?", this is

mentioning Sayyidunā 'Alī ﷺ using his epithet, Abū Turāb, is not an insult as Sayyidunā 'Alī ﷺ liked that he would be referred to using it.

ACCUSATION 5

Many innovations came into practise in his era. It is mentioned in *Sharḥ al-Wiqayah* that to "return the oath to the claimant is an innovation"¹⁷¹ and the first one to legislate it was Sayyidunā Mu'āwiyah ﷺ.

Imām al-Suyūtī ﷺ mentioned, "Sayyidunā Mu'āwiyah ﷺ was the first to have eunuchs as servants and was the first to appoint his son a successor."

Answer —

According to the testimony of Sayyidunā ibn 'Abbās ﷺ, Sayyidunā Mu'āwiyah ﷺ was a *mujtahid*. Allāh knows best whether he was right or wrong.¹⁷²

Sayyidunā Mu'āwiyah ﷺ entrusted his son with being beneficent

not mean to order you to ridicule your father.

¹⁷¹ The Messenger of Allāh ﷺ made a simple rule for the time of a dispute. The claimant must provide the evidence and if someone rejects this evidence he must take an oath. Now, the accusation is that Sayyidunā Mu'āwiyah ﷺ went against this and instead of the one rejecting taking an oath he made the claimant take an oath.

¹⁷² In making the claimant take an oath.

with the noble kinsfolk. However, he did not fulfill this ^{most} definitely handed the caliphate to him ^{would have} according to the agreement.¹⁷⁵

ACCUSATION 6

Sayyidunā Mu'āwiyah ؓ ordered for Sayyidunā Hasan ؓ to be poisoned.

Answer —

This is a false accusation and is from the fables of the historians those which cannot be trusted.¹⁷⁶

ACCUSATION 7

It is mentioned in Imām al-Taftāzānī ؒ's commentary of *Talhiq* that "Sayyidunā Mu'āwiyah ؓ was once ill. Sayyidunā Hasan ؓ came to visit him and sat down. Sayyidunā Mu'āwiyah ؓ then recited the following couplets —

173 Sayyidunā Mu'āwiyah ؓ did his job. Now, if Yazid breached his trust, only Yazid is to blame.

174 I.e. Sayyidunā Mu'āwiyah ؓ

175 And would never have give it to his son, Yazid.

176 When we speak about the virtues of Sayyidunā Mu'āwiyah ؓ, you demand authentic narrations. However, when attacking him even fabricated and fake narration are sufficient?

و تجلدى للشامتين أريهم أنى لربب الدهر لا
أضعضع
و إذا المنية أنشبت أظفارها ألقيت كل تسمية
لا تنفع

Answer —

This narration is not authentic and even if it were, there is no declaration that Sayyidunā Hasan ؓ was being referred to.

ACCUSATION 8

Sayyidunā Mu'āwiyah ؓ was happy upon the demise of Sayyidunā Hasan ؓ. Ibn Khalkān has mentioned in his *Tārīkh*: "Sayyidunā ibn 'Abbās ؓ went to him that day"¹⁷⁷. So Sayyidunā Mu'āwiyah ؓ said to him, 'There has been a great tragedy in your household.' Sayyidunā ibn 'Abbās ؓ replied, 'I am unaware. However, I do find you to be happy.'"

Answer —

Historians are like the ones who gather wood at night¹⁷⁸ and even

177 I.e. the day Sayyidunā Hasan ؓ passed away.

178 This is a proverb in the Arabic language. It means that the historians are not diligent when taking and mentioning narrations. Just how someone who is collecting wood in the night will take all sorts of wood, whether it is sound or damaged, similarly the historians take all sorts of narrations, whether they are weak or fabricated.

if it were to be accepted it is possible that his happiness was due to something else.¹⁷⁹

ACCUSATION 9

The Messenger of Allāh ﷺ said to Sayyidunā 'Ammār عليه السلام that -

مَنْ قَالَ
الْفِتْنَةُ الْبَاطِلَةُ

"An unjust/outrageous group shall martyr you,"
(al-Muslim, Ṣaḥīḥ, 2916)

Imam Muslim رحمته الله has narrated this.

Answer —

The *ahl al-sunnah* have made a consensus that those who confronted Sayyidunā 'Alī عليه السلام, confronted the leader on the truth. However, this outrage was due to an independent judgement which is forgiven.

Mullā 'Alī al-Qāṭi رحمته الله mentioned in his commentary of *Mishkāt*, "Sayyidunā Mu'āwiyah عليه السلام would interpret this *ḥadīth* to mean, 'We are the group which demanded the blood of Sayyidunā 'Uthmān عليه السلام."¹⁸⁰

¹⁷⁹ Sayyidunā Mu'āwiyah عليه السلام was in a position in which everyday there are many incidents that take place. Some good and some bad. Therefore, it is possible that his happiness was because of something else.

¹⁸⁰ The arabic word in the *ḥadīth* is "baḡhiyah". Not only does this mean "unjust" and "outrageous", it can also mean "the one who demands something".

ACCUSATION 10

Sayyidunā 'Alī عليه السلام said in the Battle of Siffin, "...¹⁸¹ al-Qāḍī al-Majbūzī assumed "*adhar*" is in reference to Sayyidunā Mu'āwiyah عليه السلام. In *Majbūzī* commenting on the *Ḍirwān* of Sayyidunā 'Alī عليه السلام. Whilst commenting on the *ḥadīth* in relation to the reason of the support of this, he cites the *ḥadīth* in relation to the reason of the revelation of Surah al-Kawthar, "...¹⁸²".

Answer —

This *Ḍirwān* has been attributed to Sayyidunā 'Alī عليه السلام using shi'ite chains of transmission and it is well known to be full of fabrications and tampering. Even if we do accept this, then we shall not accept the interpretation of the commentator. In any case, this does not prove the permissibility for anyone else to insult them. The commentator, al-Qāḍī, provided an example in his support that it is permissible for the caliph to scold someone in order to reprimand them whilst it would not be permissible for anyone else to scold him.

In conclusion, when physical attacks have taken place between them, then verbal attacks are immaterial. However, this would not be permissible for anyone else to do. If two brothers have an argument then, it is not permissible for a third person to revile

Therefore, Sayyidunā Mu'āwiyah عليه السلام interpreted this *ḥadīth* to mean "the one who demands the requital of Sayyidunā 'Uthmān عليه السلام."

¹⁸¹ The author had mentioned the couplet here. However, it was no longer readable in the manuscript.

¹⁸² The word "*adhar*" (defective) has been mentioned in the couplet.

¹⁸³ This extract is missing from the manuscript also.

anyone of the two¹⁸⁴. This clears many objections raised by the opposition.

al-Zamakhsharī¹⁸⁵ also mentioned in his *al-Kashaf*, Sayyidunā 'Abdurahmān bin Ḥassān bin Thābit رضي الله عنه said —

أَلَا تَلِيعُ مُعَاوِيَةَ بْنَ حَرْبٍ أَمِيرَ الظَّالِمِينَ يَنْبَأُ
الْأَعْيُنَ

The first question is that is this narration even established or is it just another fabricated narration¹⁸⁶? Furthermore, al-Zamakhsharī has even mentioned such narrations¹⁸⁷ that their falsehood is undoubtable. Nevertheless, *ri'izal* and *rijā* are from the same valley.¹⁸⁸

Imām Muslim رحمه الله has also transmitted a narration on the authority of Sayyidunā 'Abdur Rahmān bin 'Abd Rab al-Ka'abah رضي الله عنه. The narration is very lengthy. The summary of which is, Sayyidunā 'Abdullah bin 'Amr bin al-ʿĀs رضي الله عنه was once sat in the shade of the *ka'bah* and narrated directly from the Messenger of Allāh صلى الله عليه وسلم that "The one who attacks the leader, he should be killed." (al-Muslim, *Sahīh*, 1744)

¹⁸⁴ Nobody has the right to interfere in their disputes.

¹⁸⁵ A well known member of the Mu'tazilites.

¹⁸⁶ al-Zamakhsharī would struggle to differentiate between the two.

¹⁸⁷ Attributed to the Messenger of Allāh صلى الله عليه وسلم.

¹⁸⁸ I.e. having Mu'tazilite beliefs shall lead one to having Rawāfiḍ beliefs (e.g. cursing Sayyidunā Mu'āwiyah رضي الله عنه) and vice versa as they are from the same valley.

Sayyidunā 'Abdurahmān رضي الله عنه then said, "This is the son of your uncle, Mu'āwiyah رضي الله عنه, the one who orders us to wrongfully eat from each other's wealth and kill each other." Sayyidunā 'Abdurahmān was silent for a moment. He then said, "Obey him when it leads to the obedience of Allāh صلى الله عليه وسلم and disobey him when it leads to the disobedience of Allāh صلى الله عليه وسلم." In reality the narrator intended to make apparent that the independent judgement of Sayyidunā Mu'āwiyah رضي الله عنه to fight Sayyidunā 'Alī رضي الله عنه was wrong¹⁸⁹ and the money spent.

ACCUSATION 11

More than a few people have mentioned that the people of Syria asked the great ḥadīth scholar, Imām al-Nasā'ī رحمه الله, to narrate a ḥadīth in the virtue of Sayyidunā Mu'āwiyah رضي الله عنه. So he said, "I do not know any, but the one which states, 'May Allāh صلى الله عليه وسلم not satisfy his stomach'"

According to another narration he said, "Is Sayyidunā Mu'āwiyah رضي الله عنه not satisfied that he remains equal¹⁹⁰. Why does he need to search for virtues?" Upon hearing this the people of Syria beat Imām al-Nasā'ī رحمه الله. He fell ill and soon passed away.

Answer —

The people of Syria actually wanted Imām Nasā'ī رحمه الله to state

¹⁸⁹ Once again, although it was wrong he is not blameworthy in this regard.

¹⁹⁰ I.e. no narrations in his virtue and none in his immorality.

the virtue of Sayyidunā Mu'āwiyah ؓ over Sayyidunā Alī⁹⁵ ؓ. Imām Nasā'i ؓ was furious at their disrespectful manner⁹⁶. Until this point, it was all fine. However, Imām Nasā'i ؓ crossed the limit by saying that which can be understood as a defamation of Sayyidunā Mu'āwiyah⁹⁷ ؓ. Nevertheless, humans err⁹⁸. It is possible that he intended to praise him because such things are a charity, reward and means of blessings as mentioned previously. However, the people of Syria failed to understand this or they rejected the fact that Sayyidunā Mu'āwiyah ؓ is not greater than Sayyidunā 'Alī ؓ. Therefore, they beat Imām al-Nasā'i ؓ due to a lack in knowledge.

ACCUSATION 12

Great punishments have been mentioned in authentic narrations with regards to those that have enmity with Sayyidunā 'Alī ؓ and fight him.

¹⁹¹ Sayyidunā Mu'āwiyah ؓ had governed Syria for over 20 years. The people of Syria loved him. Therefore, they wanted Imām al-Nasā'i ؓ to show that he was greater than Sayyidunā 'Alī (which in no case was correct).

¹⁹² Imām al-Nasā'i ؓ was not against Sayyidunā Mu'āwiyah ؓ. However, when the people of Syria asked him this, it made him furious. This is because the greatness of Sayyidunā 'Alī ؓ over Sayyidunā Mu'āwiyah ؓ is a fact. Sayyidunā Mu'āwiyah ؓ himself bears witness to this as we have already mentioned.

¹⁹³ Imām al-Nasā'i ؓ's statement was not in rebuke of Sayyidunā Mu'āwiyah ؓ. Rather it was in rebuke of the people of Syria.

¹⁹⁴ In the state of anger he said this. Yes, we do accept that this can be interpreted in a negative context. In that case, we also accept that Imām al-Nasā'i ؓ was a human-despite his towering status.

Answer —
Even those who have been guaranteed paradise fought Sayyidunā 'Alī ؓ, e.g. Sayyidunā 'Ā'ishah ؓ, Sayyidunā Talhah ؓ and Sayyidunā Zubayr ؓ. Therefore, it is necessary to interpret the *ḥadīth* to be in regards to non-companions like the Ḥurūriyyah. It can also be in regards to those bigot individuals that are not worthy of making independent judgements.⁹⁵

ACCUSATION 13

It has been narrated on the authority of Sayyidunā Sa'fīnah ؓ, the servant of the Messenger of Allāh ؐ, directly from the Messenger of Allāh ؐ who said, "The caliphate shall last thirty years. Thereafter, it shall be leadership." Sayyidunā Sa'fīnah ؓ said, "The caliphate of Sayyidunā Abū Bakr ؓ lasted 2 years. The caliphate of Sayyidunā 'Umar ؓ lasted 10 years. The caliphate of Sayyidunā 'Uthmān ؓ lasted 12 years. The caliphate of Sayyidunā 'Alī ؓ lasted 6 years."

This has been narrated in the *Musnad* of Imām Ahmad, Sunan al-Tirmidhi, Sunan Abū Dawūd and Sunan al-Nasā'i.

The narration in the *Musnad* of Imām Ahmad ؓ, the *Musnad* of Imām Abū Y'ālā ؓ, Sunan al-Tirmidhi and the *Ṣaḥīḥ* of Imām Ibn Hibbān is —

⁹⁵ As for Sayyidunā Mu'āwiyah ؓ he was a companion of the Messenger of Allāh ؐ as well as a *mujtahid*.

الْخِلَافَةُ بَعْدِي فِي أُمَّتِي ثَلَاثُونَ سَنَةً ثُمَّ مَلَكَ

بَعْدَ ذَلِكَ

"Caliphate after me in my nation shall last 30 years. Thereafter, it shall be leadership," (Ahmad, Musnad, 5/220)

Imām al-Bukhārī رحمه الله transmitted in his *Tarikh* and Imām al-Hakim رحمه الله in his *al-Mustadrak* on the authority of Sayyidunā Abī Hurayrah رضي الله عنه —

الْخِلَافَةُ بِالْمَدِينَةِ وَالْمَلِكُ بِالسَّامِ

"There was caliphate in al-Madīnah and leadership in Syria."¹⁹⁶ (al-Bukhārī, al-Tarikh al-Kabīr, 4/16)

Answer —

This does not intend to negate the existence of the caliphate after 30 years as the *hadith* regarding 12 caliphs is authentic¹⁹⁷. Rather, it refers to the complete caliphate that which was free from even a sign of contradiction to the prophetic way and continued without

¹⁹⁶ This accusation aims to prove that the Sayyidunā Mu'āwiyah رضي الله عنه was a leader, not a caliph.

¹⁹⁷ If according to you it does negate the existence of caliphate after 30 years then it will be necessary to make void the narration regarding the 12 caliphs as their caliphate was after 30 years. Will you reject an authentic narration just to prove your baseless accusation?

any disjunction.¹⁹⁸

We accept the fact that Sayyidunā Mu'āwiyah رضي الله عنه was less than the four caliphs in terms of knowledge, piety and justice. However, he also possessed a lot of knowledge and was pious and just. This is just as how you see the case of the *Awliyā*. Rather, with the angels and the prophets also¹⁹⁹. Now, although the leadership of Sayyidunā Mu'āwiyah رضي الله عنه was correct²⁰⁰ as suggested by the consensus of the companions²⁰¹ and the fact that Sayyidunā Ḥasan handed the caliphate over, it was not the same as the caliphate before him²⁰². This is because Sayyidunā Mu'āwiyah رضي الله عنه opened the doors to many permissible acts²⁰³, whereas the four caliphs would abstain from such²⁰⁴. Moreover, the good deeds of the righteous are the bad deeds of the *Muqarrabīn*²⁰⁵. Maybe the reason for

¹⁹⁸ I.e. in the first 30 years the caliphate was at its peak.

¹⁹⁹ Some are greater than others. We state the greatness of the ones that are great. However, we have no right to speak against those of a lower status.

²⁰⁰ I.e. he did not become the leader unjustly.

²⁰¹ They did not object. They all pledged allegiance to him.

²⁰² I.e. the caliphate of the four rightly guided caliphs.

²⁰³ I.e. *mubāh* acts those in which there is no reward nor any sin.

²⁰⁴ The believers in their time were very pious and were able to control their desires. However, later on people struggled to control their desires. Therefore, Sayyidunā Mu'āwiyah رضي الله عنه thought that it is better to allow them to do things which are *Mubāh*, instead of forcing them to commit sin. This was a very commendable decision made by Sayyidunā Mu'āwiyah رضي الله عنه. It stopped many from committing sins.

²⁰⁵ The way of the righteous is that they suffice with the acts of worship which are necessary and they abstain from impermissible acts. However, if those attempting to become pious also start doing this, then this will be classed as a 'bad deed' on their behalf i.e. it will not take them to their destination.

him opening the doors to permissible acts was after seeing the weaknesses of the people. Although he himself was free from them as you already know.²⁰⁶ As for the four caliphs it is manifest that they would focus on worship and transactions.

CHAPTER 15 SAYYIDUNĀ 'AMR BIN AL-'ĀS

IN MENTION OF SAYYIDUNĀ 'AMR BIN AL-'ĀS. He was the father of Sayyidunā Mu'awiyah. Imām al-Tirmidhī narrated on the authority of Sayyidunā 'Utbah bin 'Amr bin al-'Ās directly from the Messenger of Allāh who said, "People have become Muslims and 'Amr bin al-'Ās has become a believer." i.e. the Quraysh accepted Islam out of fear on the day of the conquest. Whereas, Sayyidunā 'Amr accepted Islam wholeheartedly one or two years before the conquest. However, Imām al-Tirmidhī stated that "this is a *gharīb* narration." Its chain of transmission is not strong. (al-Tirmidhī, Sunan, 3844)

Imām Ibn Mālik mentioned that Islam entered his heart in Abyssinia when the king, Najjāshī, acknowledged the prophethood of the Messenger of Allāh. Then one day he faithfully went to the court of the Messenger of Allāh without an invite. He then went to al-Madīnah al-Munawwarah and embraced Islam.

Imām al-Dhahabī mentioned that Sayyidunā 'Amr bin al-'Ās, Sayyidunā Khālīd bin Walīd, Sayyidunā 'Uthmān and Sayyidunā Talhah migrated to al-Madīnah al-Munawwarah in 6 Hijrī.

The following have narrated from him: "His son - 'Abdullāh, Ghulam Abū Qays, Qays bin Abī Hāzim, Abū 'Uthmān Hindī, Qubaydah bin Zuwayb, Abū Murrāh Ghulam 'Aqīl, 'Abdurrahmān bin Shammāsah and 'Urwah bin Zubayr etc.

²⁰⁶ He was very strict in terms of acting according to the prophetic way.

The Messenger of Allāh ﷺ appointed Sayyidunā 'Amr bin al-Āṣ the leader in the Battle of Dhāt al-Salasil.

Imām Ibrahim al-Nakha'ī mentioned, The Messenger of Allāh ﷺ once gave Sayyidunā 'Amr bin al-Āṣ the flag even though Sayyidunā Abū Bakr ﷺ, Sayyidunā 'Umar ﷺ, Sayyidunā 'Alī ﷺ and other companions were also present. This was to remove strangeness as he was a staunch enemy of Islam previously.²⁰⁷

It is mentioned in *Tārīkh al-Dhahabī*: "Sayyidunā Hammād bin Salamah ﷺ narrated on the authority of Sayyidunā Abū Hurayrah ﷺ who said, 'The Messenger of Allāh ﷺ said —

إِنَّا الْعَاصِ مُؤْمِنَانِ غَرُّ وَهَشَام

'The two sons of al-Āṣ are believers i.e. 'Amr and Hishām.'"

Sayyidunā 'Abd al-Jabbār bin Ward ﷺ narrated on the authority of Sayyidunā ibn Abī Mulaykah ﷺ who narrated from Sayyidunā Talhah ﷺ, "I heard the Messenger of Allāh ﷺ say —

يَعْمُ أَهْلُ الْبَيْتِ أَبُو عَبْدِ اللَّهِ وَأُمُّ عَبْدِ اللَّهِ

'How good of a family are the father of 'Abdullāh and the mother of 'Abdullāh.'"²⁰⁸

²⁰⁷ Some companions had previously been enemies of Islam. After embracing Islam it therefore took the Muslims some time to adapt to them.

²⁰⁸ Sayyidunā 'Abdullāh ﷺ was the son of Sayyidunā 'Amr bin al-Āṣ ﷺ.

Imām Muslim ﷺ narrated in his *Ṣaḥīḥ* on the authority of Sayyidunā ibn Shammāsah al-Mahrī ﷺ who said: "We were with Sayyidunā 'Amr bin al-Āṣ ﷺ in his final moments. He cried profusely and turned his face towards the wall. His son began to say, 'O' my father, the Messenger of Allāh ﷺ gave such and such glad tidings to you.' So he said, 'We class the oneness of the Almighty and the prophethood of the Messenger of Allāh ﷺ the greatest. I have witnessed three eras. The first is where I was the nemesis of the Messenger of Allāh ﷺ to the extent that the only thing I would think of was assassinating him somehow. If I died in this state I would have surely gone to hell. Thereafter, the Almighty placed Islam in my heart and I came into the court of the Messenger of Allāh ﷺ and requested him to bring forth his right hand so that I may pledge allegiance to him. When the Messenger of Allāh ﷺ extended his arm I pulled mine back. The Messenger of Allāh ﷺ asked, 'O' 'Amr, what has happened?' I said, 'I have one condition in mind.' The Messenger of Allāh ﷺ said, 'What kind of a condition?' I said, 'That I be forgiven.' The Messenger of Allāh ﷺ said, 'Do you not know that Islam eradicates all sins of the past, migration removes all previous mistakes and *hajj* removes all previous disobediences?'

Hereafter, there was nobody more beloved to me than the Messenger of Allāh ﷺ and nobody more exalted in my eyes than him. Due to his awe and majesty I was not able to satiate my eyes with him. If someone were to ask me to describe the Messenger of Allāh ﷺ I would not be able to as my eyes have not yet been satiated from him. If I were to die in this state then I have a strong hope that I would go straight to paradise. Thereafter, I fell into

CHAPTER 16

IN MENTION OF SAYYIDUNĀ ABŪ SUFYĀN

such circumstances which you cannot even imagine my state. If I were to die in this state then there will be nobody to cry that will come near me nor will fire. After this, when you bury me, throw soil over me and wait for the duration it takes to slaughter a camel and distribute its meat so that I may receive comfort through you and see what the messengers of Allāh ﷺ have to ask." (al-Muṣliḥ, Ṣaḥih, 121)

Imām ibn ‘Asakir ؒ narrated on the authority of Sayyidunā ibn Imrān ؒ who narrated from Sayyidunā Ḥarmalah ibn ‘Imrān ؒ who narrated from Salīm who narrated from Sayyidunā ibn ‘Umar ؒ “The Messenger of Allāh ﷺ said, ‘O’ Allāh, curse Abū Sufyān! O’ Allāh, curse Ḥārith bin Hishām! O’ Allāh, curse Saḥwān bin Umayyah!’” The verse was then revealed —

لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ أَوْ يَتُوبَ عَلَيْهِمْ أَوْ يُعَذِّبَهُمْ فَإِذَا ظَنَّ اللَّهُ أَنَّهُ بَلَغَ مِنْهُمْ حَبْلًا

²¹It is no concern of yours whether He redeems them or punishes them. They are wrongdoers." (al-Qur'an, 3:128)

Allāh ﷻ accepted the forgiveness of all of them. They accepted Islam and remained steadfast. Imām al-Tirmidhī ﷺ narrated this and has said it is *hasan*. (al-Tirmidhī, Sunan, 3004)

It has been stated in *Jāmi' al-Uṣūl*: "One eye of Sayyidunā Abū Sufyān ؓ was gouged out on the day of Tārif. Thereafter, he remained blind from one eye until the Battle of Yamūk. Then his second eye was also injured which left him completely blind. He passed away in the year 34 hijrī. Some have said 36AH. Some have said 34AH in al-Madīnah al-Munawwarah. Sayyidunā 'Uthmān ؓ led his funeral prayer and he was buried in *Jannah al-Baqī'*."

al-Zamakhsharī mentioned in his *Tafsir* under the verse —

عَسَىٰ أَن يَجْعَلَ بَيْنَكُمْ وَبَيْنَ الَّذِينَ عَادَيْتُمْ
مِنْهُمْ مَوَدَّةً وَاللَّهُ قَدِيرٌ وَاللَّهُ غَفُورٌ رَّحِيمٌ

"Perhaps Allah will plant affection between you and those of them you consider enemies. Allah is Capable. Allah is Forgiving and Merciful." (al-Qur'ān, 60:7)

When the Messenger of Allāh ﷺ married Sayyidunā Umm Ḥabībah ؓ, the daughter of Sayyidunā Abū Sufyān ؓ, the strictness of Sayyidunā Abū Sufyān ؓ and his obstinacy decreased.

Imām Muslim ؓ narrated on the authority of Sayyidunā Ibn 'Abbās ؓ who said, "The Muslims did not even used to look towards Sayyidunā Abū Sufyān ؓ nor did they ever sit near him. Hence, Sayyidunā Abū Sufyān ؓ went to the Messenger of Allāh ﷺ and asked for three things —

1. I have a beautiful daughter, Umm Ḥabībah, I would like you to marry her. The Messenger of Allāh ﷺ agreed.
2. I would like you to appoint Sayyidunā Mu'awiyah ؓ as an inscriber of divine revelation. The Messenger of Allāh ﷺ agreed.
3. I would like permission to kill the infidels just how I

would kill the Muslims. The Messenger of Allāh ﷺ agreed. (al-Muslim, Ṣaḥīḥ, 2501)

It is stated in *Sharḥ Ṣaḥīḥ Muslim* that this narration is *mushkil*. This is because Sayyidunā Abū Sufyān ؓ accepted Islam in the 8th year after migration. Whereas, the Messenger of Allāh ﷺ married Sayyidunā Umm Ḥabībah ؓ in the 6th year after migration and this is correct according to the majority. It has been said that this narration is the delusion of some narrators. Some have said that this is a fabricated narration. However all these statements are rejected as all the narrators are *thiqāh* (trustworthy). Imām Ibn Zamil ؓ assumed, if Sayyidunā Abū Sufyān ؓ did not ask the Messenger of Allāh ﷺ, he would not have granted him anything. This is because the Messenger of Allāh ﷺ would always give a positive reply.²⁰⁹ (al-Muslim, Ṣaḥīḥ, 2501)

²⁰⁹ He would not say "no".

CHAPTER 17

IN MENTION OF SAYYIDUNA ABŪ SUFYĀN'S WIFE, SAYYIDUNA MU'AWIYAH'S MOTHER.

The author of *Mishkāt* said, "On the day of the Conquest of Makkah, she accepted Islam after her husband. The Messenger of Allāh ﷺ validated their previous marriage ceremony." She was an extremely eloquent and well-spoken woman and astute too. When the women gave their oath of allegiance to the Messenger of Allāh ﷺ, he would say to them: "Do not associate partners with Allāh." She replied, "In my time of ignorance I was not content with associating partners with Allāh too, then how would I do this in Islam?" The Messenger of Allāh ﷺ then said, "Will you not steal?" In return she replied, "Abū Sufyān is a man who keeps his hand recluse." The Messenger of Allāh ﷺ said, "Yes, you can take funds for yourself and your daughter's necessities." He then said, "Do not approach close to adultery." She asked, "Do free noble women commit adultery?" He said, "Do not murder you children." She replied, "Have you left a child of ours who has not been murdered in *Badr*? In childhood, we looked after him and when he was older, he was murdered." The Messenger of Allāh ﷺ smiled upon hearing her reply. Umm Mu'awiyah ﷺ passed away at the time of oath in the caliphate of Sayyidunā 'Umar ﷺ and upon this day Sayyiduna Abū Qubāfah ﷺ, the father of Sayyiduna Abū Bakr ﷺ, passed away. Sayyidatunā 'Ā'ishah ﷺ has narrated from her

Imām al-Bukhārī ﷺ in his book narrated from Sayyidatunā 'Ā'ishah ﷺ who reported: "Hind b. Utbah (mother of Sayyidunā Mu'awiyah ﷺ) came and said, 'O' Messenger of Allāh ﷺ! I did not

find any other household more low and cowardly than yours (i.e. prior to acceptance of Islam). However, since then I have dawned upon a realisation that there is no household more elevated and calder than yours.'

The Messenger of Allāh ﷺ replied —

وَأَيْضًا وَالَّذِي نَفْسِي بِيَدِهِ

'By the One in whose Power is my life, I feel mutually towards your household.'

Thereafter, she said, 'O Messenger of Allāh ﷺ, Abū Sufyān is an avicious man, is there any issue in this? Is it permissible for me to take from his wealth for the provisions of our children.' He responded: 'Yes, you can take from the wealth for common household expenses.'

This prophetic narration has been transmitted from numerous paths and the saying of the Messenger of Allāh ﷺ, "By the One in whose Power is my life, I feel mutually towards your household," affirms the point of great mutual respect and that her love increased after embracing Islam. Those that have understood the opposite have erred.

CHAPTER 18

IN MENTION OF MARWĀN B. ḤAKAM AL-'UMAWĪ

Marwān's father accepted Islam on the day of the Conquest of Makkah and he used to reveal the secrets of the Messenger of Allāh ﷺ, so the Messenger of Allāh ﷺ instructed him to leave and settle in Ta'if. Marwān went with him. Imām al-Qasālānī²¹⁰ in his commentary of *Ṣaḥīḥ al-Bukhārī* said: "Marwān was born during the lifetime of the Messenger of Allāh ﷺ but did not hear the blessed speech of the Messenger of Allāh ﷺ. This is because in his childhood, he accompanied his father, Ḥakam, to Ta'if and resided there. He resided there until the caliphate of Sayyidunā 'Uthmān ؓ, during which he was recalled to al-Madīnah al-Munawwarah. I say that this is incorrect. In *Kitāb al-Tazwīk*, many conjectures upon him have been mentioned, as opposed to his merits. The Lord knows best.

From the conjectures made upon him, there is one which is said, "He was against Sayyidunā 'Uthmān ؓ, the possessor of two lights." The second conjecture is that "he denied Sayyidunā Ḥasan ؓ the opportunity to be buried in the blessed company of the Messenger of Allāh ﷺ." Thirdly, that "when he was brought forth in the court of the Messenger of Allāh ﷺ for *ṭalḥik*", the Messenger of Allāh ﷺ said —

هُوَ الْوَرَعُ بْنُ الْوَرَعِ الْمَلْعُونُ

'He is a gecko the son of a gecko and a cursed

²¹⁰ The act of placing something sweet in the mouth of a child at birth.

the son of a cursed." (al-Ḥakīm, Mustadrak, 4/479)

Imām al-Ḥakīm ؓ has mentioned this in his *al-Mustadrak*²¹¹ and also narrated that he martyred Sayyidunā Talḥah ؓ in the Battle of *Jamal*.

From his excellences, is that he narrated *ḥadīth*. The author of *Mishkāt* said, "He narrated from innumerable companions, within whom are Sayyidunā 'Uthmān ؓ and Sayyidunā 'Alī ؓ. Sayyidunā 'Urwah b. Zubayr ؓ and Sayyidunā 'Alī b. Ḥusayn ؓ narrated from him."

Imām ibn Ḥajar al-'Asqalānī ؓ mentioned in his introduction to *Fath al-Bārī*: "It has been said that he received the honour of seeing the Messenger of Allāh ﷺ." If this is proven then those individuals who have commented on this are not certain upon this matter. This is because, this is an elevated narration. Sayyidunā 'Urwah b. Zubayr ؓ said: "He was never accused in terms of narrating a *ḥadīth*". The companion, Sayyidunā Sahl bin 'Ad al-Sā'idī ؓ, narrated from him trusting his truthfulness. The only objection against him is that he martyred Sayyidunā Talḥah ؓ and then became popular for seeking the caliphate by force. Thereafter whatever was preordained took place. As for martyring Sayyidunā Talḥah ؓ, it is interpreted."²¹²

²¹¹ However this is a fabricated narration. Therefore, it will not be used against him.

²¹² I.e. in terms of narrating incorrectly or fabricated narrations.

²¹³ He was in the army of Sayyidunā 'Alī ؓ. Therefore, he cannot be accused.

Imām al-Bukhārī ؓ narrated from Sayyidunā Muḥammad b. Bashār ؓ who narrated from Sayyidunā Sh'ubah ؓ who narrated from Ḥakam who narrated from Sayyidunā 'Alī b. Husayn ؓ who narrated from Marwān who said, "I was present with Sayyidunā 'Uthmān ؓ and Sayyidunā 'Alī ؓ. Sayyidunā 'Uthmān ؓ forbade from *mu'ah*²¹⁴ and from doing *hajj* and *'umrah* together²¹⁵. Thus, when I saw Sayyidunā 'Alī ؓ shroud himself for both *hajj* and *'umrah* and proclaim the *talbiḥ*, he said, 'I shall not leave the *sunnah* of the Messenger of Allāh ؐ because of one person." (al-Bukhārī, Ṣaḥīḥ, 1563)

In conclusion, it is best to refrain from speaking ill of Marwān.

Some commentators of Ṣaḥīḥ al-Bukhārī have mentioned that the narration of al-Ḥākim ؓ is means of seeking closeness to the Almighty, a charity and a means of blessings for him²¹⁶. Allāh ؐ knows best.

Ibn al-Qayyim has mentioned: "The *al-ḥādīth* cursing Marwān are fabricated."

Shaykh 'Abd al-'Azīz al-Phirhārī said, "Whatever I have mentioned is enough for the objective person and for the innovators, I can only supplicate to Allāh ؐ against their

²¹⁴ A Shiite belief of temporary marriage. Initially this was permissible. However, later on it was abrogated and shall remain impermissible till *qiyāmah*.

²¹⁵ I.e. with one *ihām*.

²¹⁶ In light of the *ḥādīth* which has been mentioned previously regarding those whom the Messenger of Allāh ؐ cursed. However, there is no need for this interpretation as the narration is fabricated.

rebellion. It is the time of the Friday prayer. The noble month of Ramaḍān and its third date, 1232AH. I supplicate to Allāh ؐ for ² passing with ease."

الْبَيْتُ الْبَاقِي لِلْغَيْرِ فَكَانَ الْبَاقِي

A FINAL WORD IN RESPONSE TO
THE BASELESS CLAIMANTS

written by Sayyid Muhammad Zargani

CHAPTER 1

ACCUSATIONS AND REFUTATIONS

Accusation 1 —

Sayyidunā Mu'awiyah ؓ killed many Muslims and ordered others to kill too. The Holy Qur'ān states that to kill a Muslim intentionally results to an eternal abode in Hell. If he did not attack Sayyidunā 'Alī ؓ, many Muslims would not have been killed.

Answer —

If this is the case, then Sayyidatunā 'Ā'ishah ؓ, Sayyidunā Zubayr ؓ and Sayyidunā Talhah ؓ etc all fall into this category too as they took part in the Battle of *Jamal* in which many Muslims were killed. However, they have been guaranteed *Jannah*.

To further develop, the killing of a Muslim is of three types —

1. To kill a Muslim because he is a Muslim. This is infidelity as it indicates displeasure and disbelief.
2. To kill a Muslim because of worldly reasons, e.g. the killings which take place on a daily basis amongst us. This is transgression and a major sin.
3. To kill a Muslim due to a misunderstanding. This is neither infidelity nor transgression. It is merely a misunderstanding.

The following verse of the Holy Qur'an is in relation to the third category —

وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِّدًا فَجَزَاؤُهُ جَهَنَّمُ خَالِدًا
فِيهَا وَعَذَّبَ اللَّهُ عَلَيْهِ وَلَعْنَةُ اللَّهِ وَأَعَدَّ لَهُ عَذَابًا
عَظِيمًا

"Whoever kills a believer deliberately, the penalty for him is Hell, where he will remain forever. And Allāh will be angry with him, and will curse him, and will prepare for him a terrible punishment."

Both parties have been referred to as believers. The battle between Sayyidunā 'Alī ؑ and Sayyidunā Mu'āwiyah ؑ was from this third category.

In conclusion, if Sayyidunā Mu'āwiyah ؑ is blameworthy, then the same would go for Sayyidunā 'Alī ؑ as he also killed many Muslims in battle and ordered for their killing.²¹⁷

Accusation 2 —

Sayyidunā Mu'āwiyah ؑ had hatred for the kinsfolk of the Messenger of Allāh ؑ and troubled them. The Messenger of Allāh ؑ said, "The one who troubles 'Alī has troubled me." And "The one who wages war against the kinsfolk has waged war against

²¹⁷ However, this is something the opposition will never accept. Therefore, they must retract their accusation.

me." How can the one who wages war against the Messenger of Allāh ؑ remain a believer?²¹⁸

Answer —

If this is the case, then Sayyidunā 'Alī ؑ will also fall into this category as he fought against Sayyidatunā 'Ā'ishah²¹⁹. Sayyidatunā 'Ā'ishah ؑ, Sayyidunā Talhah ؑ and Sayyidunā Zubayr ؑ etc. will all be blameworthy²²⁰. Therefore, hatred for Sayyidunā Mu'āwiyah ؑ has forced one to accuse all of these great companions.²²¹

To further develop, disagreement with the noble kinsfolk is of three types —

1. Disagreement with them because they are the kinsfolk of the Messenger of Allāh ؑ. This is infidelity as this is indirect hatred for the Messenger of Allāh ؑ.

2. Disagreement with them because of worldly matters. If this is because of a personal grudge, then it is transgression. If not²²², then it is not transgression. Such disagreements would take place between Sayyidunā 'Alī ؑ and Sayyidatunā 'Ā'ishah ؑ etc.

²¹⁸ This accusation aims to class Sayyidunā Mu'āwiyah ؑ as the one who wages war against the Messenger of Allāh ؑ in light of the second narration which has been cited.

²¹⁹ Who is also from the noble kinsfolk.

²²⁰ As they fought Sayyidunā 'Alī ؑ who is from the noble kinsfolk.

²²¹ Of waging war against the Messenger of Allāh ؑ.

²²² I.e. without any bad intentions.

occasionally.

3. Disagreement with them because of a misunderstanding. This is neither transgression nor a sin. Rather, it is merely a misunderstanding.

All the battles that took place between the companions were due to the third type of disagreement.

Important note —

Sayyidunā Mu'āwiyah ؓ did not have enmity with Sayyidunā 'Alī ؓ. Rather, he had a disagreement with him. There is a major difference between enmity and disagreement. An enemy is against the opposition in all ways. However, someone who is in disagreement with another, his only issue is that matter. He does not have any other grudges with the opposition. This is the case with Sayyidunā Mu'āwiyah ؓ. He had a disagreement with Sayyidunā 'Alī ؓ, not enmity.

Accusation 3 —

What right did Sayyidunā Mu'āwiyah ؓ have to demand a requital for Sayyidunā 'Uthmān ؓ' martyrdom? Only a close associate has a right to demand a requital.

Answer —

Sayyidunā 'Uthmān ؓ was the leader of the believers. All the believers have a right to demand his requital. Not only this, but

Sayyidunā Mu'āwiyah ؓ also had a blood relation to Sayyidunā 'Uthmān ؓ.

Sayyidunā ibn 'Abbās ؓ once said to Sayyidunā 'Alī ؓ, "Sayyidunā Mu'āwiyah ؓ has the right to demand the requital of Sayyidunā 'Uthmān ؓ as he was his close associate."

Accusation 4 —

Sayyidunā Mu'āwiyah ؓ appointed Yazīd his successor during his lifetime. There are three wrongdoings in this —

1. He appointed Yazīd the successor himself. Whereas, this is a decision made by the Muslims as a whole.

2. To appoint your own son the successor is against the Islamic law.

3. To appoint an impudent and insolent son the successor is a major crime. The responsibility of all that which took place in the Battle of Karbala is on Sayyidunā Mu'āwiyah ؓ.

Answer —

All three reasons are extremely weak. Firstly, there are a few ways of appointing a successor —

1. Public opinion: e.g. the caliphate of Sayyidunā Abū Bakr ؓ.

2. The appointing of the first caliph: e.g. the caliphate of Sayyidunā 'Umar ؓ as Sayyidunā Abū Bakr ؓ appointed him the successor.²²³

3. The appointing of the elite: e.g. the caliphate of Sayyidunā 'Uthmān ؓ and Sayyidunā 'Alī ؓ.²²⁴

Now, if Sayyidunā Mu'āwiyah ؓ is blameworthy for appointing his son the successor without a public opinion, then so would Sayyidunā Abū Bakr ؓ as he appointed Sayyidunā 'Umar ؓ the successor himself, without a public opinion.

The impermissibility of appointing one's own son as the successor is not proven from any verse or *ḥadīth*. If so, please present it. Moreover, Sayyidunā Mu'āwiyah ؓ was not the first to appoint his son the successor. Rather, in this nation Sayyidunā Ḥasan ؓ was the first son to become a successor of his father.

Also, it is proven through the verses of the Holy Qur'ān that Sayyidunā Y'aqūb ؓ asked for his son to be made his successor and Sayyidunā Musā ؓ asked for his brother, Sayyidunā Harūn ؓ, to be made his successor. Both prayers were accepted which proves that there is no harm in appointing your own son or family member as your successor.

Now, the transgression and impudence of Yazīd was not manifest in the lifetime of Sayyidunā Mu'āwiyah ؓ. It was only after his

demise that Yazīd made manifest his impudence. How then can Sayyidunā Mu'āwiyah ؓ be blameworthy?

Satan was only relegated from paradise when his infidelity became manifest. Before this he was not classed as an infidel. How then can Yazīd be classed as a transgressor before his transgression became manifest?

All this discussion is in the case when the fact that Sayyidunā Mu'āwiyah ؓ appointed Yazīd his successor is proven through an authentic narration. However, that is not the case. Therefore, this further weakens the accusation.

Accusation 5 —

What is the difference between Sayyidunā Mu'āwiyah ؓ and Yazīd? They both performed the same action. They both troubled the noble kinsfolk. They both killed Muslims. Why then do you reject Yazīd and accept Sayyidunā Mu'āwiyah ؓ? You should either reject both or accept both.

Answer —

Sayyidunā Ḥusayn ؓ and Sayyidunā Ḥasan ؓ should be asked this as to why they pledged allegiance at the hands of Sayyidunā Mu'āwiyah ؓ? Sayyidunā Ḥusayn ؓ gave his hands into the hands of Sayyidunā Mu'āwiyah ؓ but was in no way ready to give them into the hands of Yazīd— to the extent that he gave

²²³ Without a public opinion.

²²⁴ The elite companions of the time appointed these two individuals caliph.

²²⁵ And not to Yazīd.

his blessed head but not his hands. When Sayyidunā Husayn ؑ confronted Sayyidunā Mu'āwiyah ؑ he had a large army by his side. However, he chose not to fight. When he confronted Yazid he had only a few, but still fought.

The greatest difference between the two is that whatever Sayyidunā Mu'āwiyah ؑ did, he did so due to a misunderstanding which is not blameworthy at all. As for all that which Yazid did, he did so to gain power and control and to fulfill his carnal desires.

Accusation 6 —

The Messenger of Allah ﷺ said, "When you see Sayyidunā Mu'āwiyah ؑ on my pulpit, kill him."

Imām al-Dhahabī ؒ has narrated this and has authenticated it.

Answer —

One should fear Allah ﷻ before making such claims! This is a major lie against the Messenger of Allah ﷺ and Imām al-Dhahabī ؒ. The Messenger of Allah ﷺ said, "The one who intentionally attributes a lie to me should make his abode in Hell."

Imām al-Dhahabī ؒ has mentioned this in his *Tārīkh*. However, it is to refute it. After mentioning it, he states that this is a fabricated narration. It has no basis.

If this were true, then the question rises why then did the Messenger

of Allah ﷻ not order for his killing himself²²⁶? Also, why did the companions listen to this *hadith* but not act accordingly²²⁷?

Sayyidunā Hasan ؑ appointed him the caliph. Sayyidunā ibn 'Abbās ؑ praised him and accepted him as a *mujtahid*. Did these two individuals not hear about this *hadith*?

Accusation 7 —

The following question and answer is stated in *Tuhfat Iḥnā 'Ashariyyah* by Shāh Walīullah al-Muhaddith al-Dehlawī.

Q. When you class him (Sayyidunā Mu'āwiyah ؑ) a tyrant, why then do you not curse him?

A. According to the *ahl al-sunnah*, it is not permissible to curse the one who has committed a major sin. A tyrant commits a major sin. Therefore, he will not be cursed.

From this answer it is evident that Shāh Walīullah al-Muhaddith al-Dehlawī does not deem it permissible to curse Sayyidunā Mu'āwiyah ؑ but, he surely believes him to have committed a major sin. Whereas, you have previously claimed that it was a mistake in his independent judgement for which there is no sin.

²²⁶ Why did he have to wait for Sayyidunā Mu'āwiyah ؑ to sit on his pulpit?

²²⁷ According to you, the companions should be held accountable for not acting according to the command of the Messenger of Allah ﷺ.

Answer —

Shāh Walīullāh Muhaddith al-Dehlawī is addressing the opposition in his book, *Tuhfat Ithnā Ashariyyah*. Therefore, this answer will be interpreted to be in terms of a surrender²²⁸. This is because, if this is taken literally, then this will not only contradict the majority of the *ahl al-sunnah*, it will also contradict his own statement which he mentions in his book, *Izālah al-Khafa'*: "Sayyidunā Mu'āwiyah رضي الله عنه was mistaken in his independent judgement and because it was a misunderstanding he is excused."²²⁹

Accusation 8 —

Sayyidunā Mu'āwiyah رضي الله عنه accepted Islam on the day of the Conquest of Makkah al-Mukarramah out of fear.

Answer —

Imām ibn Hajar al-'Asqalanī رحمته الله wrote in *Fath al-Bārī*: "Sayyidunā Mu'āwiyah رضي الله عنه embraced Islam before the conquest. His father embraced Islam after it"²³⁰. He was a companion of the Messenger of Allāh ﷺ and his scribe."

²²⁸ I.e. "Alright then, even if we accept what you are saying, it still would not be permissible for us to curse him because...." Shāh Walīullāh al-Muhaddith al-Dehlawī chose to keep the answer short and simple and still refute the opposition. This is because the opposition are extremely stubborn. They will not accept the truth.

²²⁹ This proves that he believes Sayyidunā Mu'āwiyah رضي الله عنه to be sin-free in this regard.

²³⁰ I.e. on the day of the conquest once it was over.

Imām al-Suyūṭī رحمته الله wrote in *Tārīkh al-Khulafā'*: "Sayyidunā Mu'āwiyah رضي الله عنه and his father embraced Islam on the day of the Conquest of Makkah al-Mukarramah. He took part in the Battle of Hunayn."²³¹

At first, the two narrations seem to contradict each other as according to the first he embraced Islam before the Conquest of Makkah and according to the second he embraced Islam on the very day. However, this seemingly contradictory aspect can be cleared by the statement of Imām ibn Hajar al-Haytamī رحمته الله who said, "Sayyidunā Mu'āwiyah رضي الله عنه concealed his faith from his father before the Conquest of Makkah al-Mukarramah for a year." This shows that he did embrace Islam before the conquest. However, he kept this concealed for a year. Then when his father embraced Islam on the day of the Conquest of Makkah al-Mukarramah he made his faith manifest too. Therefore, the first narration is in terms of embracing Islam and the second is in terms of making it manifest.

However, after this has been established it leads to a further objection as to why he concealed his faith? Was he not ready yet or was he scared?

First of all, nobody has ever said that this is a fault or a sin. Therefore, if according to you it is a fault, then you must prove it.

Secondly, according to a sound opinion, Sayyidunā 'Abbās رضي الله عنه, the uncle of the Messenger of Allāh ﷺ, accepted Islam in the Battle of Badr. However, he concealed his faith till the Conquest of Makkah. This was for a duration of six years. Now, if Sayyidunā

Mu'āwiyah ؓ is blameworthy for concealing his faith for one year, then what do you have to say about Sayyidunā 'Abbas ؓ? The only answer is that he did so due to an excuse. Therefore, he is not blameworthy. Similarly, Sayyidunā Mu'āwiyah ؓ also did so due to an excuse, so he too is not blameworthy.

Accusation 9 —

Sayyidunā Mu'āwiyah ؓ did not migrate with the Messenger of Allāh ؐ.

Answer —

Migration was only necessary if a person did not have an excuse to stay back. However according to a narration, Sayyidunā Mu'āwiyah ؓ's mother said to him, "If you migrate, we shall deprive you of your expenditure." This is a clear excuse.

Accusation 10 —

There is no authentic narration in the virtue of Sayyidunā Mu'āwiyah ؓ.

Answer —

Firstly, if according to you it is necessary for there to be a specific narration in the excellence of a companion to prove his virtue, then like this majority of the companions will be proven to be non-virtuous as only a few narrations have been transmitted in the excellence of specific companions.

Secondly, if by authentic you mean a narration which is according to the conditions of Imām al-Bukhārī ؓ, then majority of the companions are like this i.e. the narrations in their virtue do not meet the conditions of Imām al-Bukhārī ؓ. So then why would you only object against Sayyidunā Mu'āwiyah ؓ? Now, if this is not the case, then your objection is meaningless.

Thirdly, Imām al-Tirmidhī ؓ classifies the following narration as *hasan* in his *Sunan*: "O Allāh, make him a guide, the guided and guide people through him."

Accusation 11 —

A man named Ziyād was the son of Sumayyah. People have said that Sayyidunā Abū Sufyān ؓ committed adultery with Sumayyah before accepting Islam and Ziyād was his illegitimate child. When Sayyidunā Mu'āwiyah ؓ came into power he saw that Ziyād possessed unique qualities and was a leader in the army. He therefore gathered evidence to prove that Ziyād was the illegitimate son of Sayyidunā Abū Sufyān ؓ and then according to that he classed him as his brother. He did all this to lure Ziyād into his army as prior to this, he was an ardent supporter of Sayyidunā 'Alī ؓ. By doing this, Sayyidunā Mu'āwiyah ؓ has acted against the *hadith* of the Messenger of Allāh ؐ that "A relationship bond is not established with illegitimate offspring. Also, this act is blameworthy as only personal and political gain was intended."

Answer —

First of all, this is just another narration which the enemies of Sayyidunā Mu'āwiyah ؓ present in support of their ideology. The interesting thing here is that, they all present this narration, however, none seem to provide its chain of transmission. This itself indicates towards its level of authenticity.

Secondly, does it even make sense that to lure someone onto your side you will prove them to be an illegitimate child? Will this attract someone to you or will this distance them from you? Also, was it even necessary to class him as a brother, if all that was intended was for him to side with Sayyidunā Mu'āwiyah ؓ? We see that even a brother sometimes supports the opposition.

Thirdly, if this incident really took place, it would suggest that despite seeing wrong²³¹ all the companions remained silent. Would you then class them blameworthy also?

Finally, this incident is narrated to have taken place in the year 44 hijr. Sayyidunā Mu'āwiyah ؓ came into power in the year 41 hijr. In the beginning of his rule some people were still in shock of what had taken place and were double-minded. However, later on this no longer remained. Everyone accepted Sayyidunā Mu'āwiyah ؓ wholeheartedly. Now, if Sayyidunā Mu'āwiyah ؓ really wanted to lure Ziyād onto his side due to personal and political gains, would he have done so in the beginning, when times were not so easy, or would he have done so once they cooled

²³¹ An illegitimate child being called a brother.

down? He needed support in the beginning. Later on, he became well established and no longer required such support. Therefore, not only is this narration questionable in terms of its authenticity, it is also questionable in terms of it being illogical.

Accusation 12 —

Sayyidunā Mu'āwiyah ؓ gained power by force and people only pledged allegiance to him in order to avoid bloodshed.

Answer —

Sayyidunā Mu'āwiyah ؓ did not gain power by force. Sayyidunā Umar ؓ appointed him the governor of Syria himself. Sayyidunā Uthmān ؓ established his governorship; he did not dismiss him. Sayyidunā Mu'āwiyah ؓ remained in power for approximately 20 years. If he had come into power by force, would he have survived that long?

Also, it is accepted by both parties that Sayyidunā Hasan ؓ handed the caliphate over to Sayyidunā Mu'āwiyah ؓ. Now, if you say this was by force, does this mean that Sayyidunā Hasan ؓ was scared? He wanted to save his life and ignored the well-being of the people? According to you Sayyidunā Hasan ؓ is impeccable. So, would handing the caliphate over to Sayyidunā Mu'āwiyah ؓ due to fear not go against his impeccability?

In addition, to say that people only pledged allegiance to him in order to avoid bloodshed, is completely incorrect. The reason why everyone accepted Sayyidunā Mu'āwiyah ؓ as their leader

and pledged allegiance to him was because Sayyidunā Ḥasan and Sayyidunā Ḥusayn did so. If these two noble individuals believed Sayyidunā Mu'awiyah to be like Yazīd, they would never have done so.

Furthermore, all the companions and those that came after them accepted Sayyidunā Mu'awiyah as their leader and pledged allegiance to him. The Messenger of Allāh said, "My nation shall not gather upon falsehood." If the companions and those that came after them only pledged allegiance to Sayyidunā Mu'awiyah in order to avoid bloodshed, this would have been false and incorrect for them to do so. Therefore, according to you not only will all the companions be blameworthy, the *hadith* of the Messenger of Allāh will also be proven incorrect. Is this what you really believe? Do you not see where your hatred for Sayyidunā Mu'awiyah shall take you?

Accusation 13 —

Sayyidunā Mu'awiyah's mistake was not one in terms of his personal judgement.

Answer —

The following scholars have agreed to it being a mistake in his personal judgement —

Imām Abū al-Ḥasan al-Ash'arī in *al-Ibānah 'an Uṣūl al-Diyānah*,
Imām Abū Ishāq al-Isfārīnī in *Sharḥ al-Aqā'id al-Isfārīniyyah*,
Imām Abū Ḥāmid al-Ghazzālī in *Iḥyā' Uḥūm al-Dīn*, Imām Ibn

Aḥir al-Jazarī in *Jamī' al-Uṣūl*, Imām al-Qurṭubī in *al-Jamī' li-Ḥikam al-Qur'an*, Imām Muḥyi al-Dīn al-Nawawī in *Sharḥ Ṣiḥḥ Muslim*, Imām 'Imād al-Dīn Ibn Kathīr in *al-Bidāyah wa al-Nihāyah*, Imām 'Sad al-Dīn al-Taftāzānī in *Sharḥ al-Maqāsid*, Imām Ibn al-Khaldūn al-Maghribī in *Muqaddimah Ibn al-Khaldūn*, Imām Ibn Ḥajar al-'Asqalānī in *Fath al-Bārī*, Imām Ibn Humām in *al-Musṭarrah*, Imām Ibn Ḥajar al-Makkī in *al-Sawā'iq al-Muhriqah*, Imām Mujaḍdid Alf Thānī in *Makrūbāt Imām Rabbānī*, Imām Shihāb al-Dīn al-Khafajī in *Nasīm al-Riyāḍ*, Imām Mullā 'Alī al-Qārī in *Mirqāt al-Mafāṭīḥ*, Imām 'Abd al-'Azīz al-Pirhārī in *al-Nāhiyah 'an T'an Amir al-Mu'minīn Mu'awiyah*. Are all these scholars incorrect?

Accusation 14 —

Sayyidunā Mu'awiyah was not the scribe of the Messenger of Allāh.

Answer —

The following scholars have agreed to Sayyidunā Mu'awiyah being a scribe of the Messenger of Allāh —

Imām Abū Bakr al-Khāriḍ al-Baghdādī in *Tārīkh Baghdad*, Imām Ibn Ḥajar al-'Asqalānī in *Taqrīb al-Tahdhīb*, Imām Shams al-Dīn al-Dhahabī in *Tārīkh al-Islām*, Imām 'Alī Ibn Burhān al-Dīn al-Halabī in *al-Sirah al-Halabiyyah*, Imām 'Imād al-Dīn Ibn Kathīr in *al-Bidāyah wa al-Nihāyah*, Imām Ibn Ḥajar al-Makkī in *Taqrīb al-Jinān*, Imām Shihāb al-Dīn al-'Asqalānī in *al-Nāhiyah*, Imām Shihāb al-Dīn al-Khafajī in *Nasīm al-Riyāḍ*, Imām Ibn 'Asakir

in *Tarikh Madinah Dimashq*, Imām Abd al-Hay al-Katānī in *al-Tarātib al-Idāriyyah*, Imām Abū Ishāq al-Shaṭībī in *al-Iṭṣān*,²³² Muhammad Ibn ‘Alī al-Tabāṭabā’ī (a Shi‘ite historiographer) in *al-Fakhr fī al-Ādāb al-Sulṭāniyyah*.

CHAPTER 2

QUESTIONS AND ANSWERS

Question 1 —

According to the Holy Qur’ān and Sunnah, what is the definition of a companion and a tyrant²³² and what is their ruling? Can they be classed as one or not?

Answer —

A companion is a Muslim who saw the Messenger of Allāh ﷺ and did not renegade.

The verse of the Holy Qur’ān states —

وَأَنْ ظَاهِقَانِ مِنَ الْمُؤْمِنِينَ افْتَقَتُوا فَأَصْلَحُوا
بَيْنَهُمَا فَإِنْ بَغَتْ إِحْدَاهُمَا عَلَى الْأُخْرَى
فَعَايَلَا الَّتِي تَبْنِي حَتَّى تَفِيءَ إِلَى أَمْرِ اللَّهِ فَإِنَّ
فَاءَتْ فَأَصْلَحُوا بَيْنَهُمَا بِالْعَدْلِ وَأَقْسَطُوا إِنَّ
اللَّهَ يُحِبُّ الْمُقْسِطِينَ

“If two groups of believers fight each other, reconcile between them. But if one group aggresses against the other, fight the aggressing group until it complies with Allāh’s command. Once it has

²³² In Arabic a “baghi”.

complicd, reconcile between them with justice, and be equitable. Allāh loves the equitable."

In this verse two groups of the believers have been mentioned that shall fight each other. The command is that if one group commits an act of infringement²³³, then you should support the group which has been violated. Here, the one violating has been referred to as a believer as well as the one violated. From this we understand that although the group of Sayyidunā Mu'awiyah ؓ was the violator, it was still a group of believers.

In another verse it states —

قَالَ نَعَمْ وَإِنَّكُمْ إِذَا لَئِنَ الْمَعْرِينَ

"He said, Yes, and you will be among those favored."

From this it is clear that violation is of two types: a rightful violation and an unrightful violation. The lexicographers have also mentioned this. Imām Rāghib al-Aṣṭahānī ؓ mentioned after citing this verse, "Allāh ؓ has kept a reproach only for unrightful violation²³⁴." He further wrote, "Violation can sometimes be good and can sometimes be bad."²³⁵

²³³ Note: infringement, violation, tyranny and outrage have been used synonymously.

²³⁴ As for a rightful violation, there is no reproach.

²³⁵ This proves that not all types of violation are blameworthy.

There are two meanings of "violation" mentioned in *al-Munjid*²³⁶

1. To find or to demand.
2. Oppression and disobedience.

Through Qur'anic and lexicographical proofs it is clear that the word "baḡhī", has many meanings and that every violator is not an infidel and dweller of Hell. Rather, in some cases it is even used to refer to honest Muslims²³⁷. For this reason, the scholars have stated that these people were *mujtahid*, despite their violation, and for this reason there is no sin.

In addition, whatever the meaning of "baḡhī" maybe, it is fine for the Messenger of Allāh ؓ to use this for anyone of his companions. This is because the status of the Messenger of Allāh ؓ is higher than his companions. It is permissible for he who is in a high position to rebuke and alert those below him, whether that is using harsh words or not.

Allāh, the Almighty, said to Sayyidunā Ādam ؑ —

فَأَكَلَا مِنْهَا فَبَدَتْ لَهُمَا سَوْآتُهُمَا وَطَفَا
يَخْضَعَانِ عَلَیْهَا مِنْ وَرَقِ الْجَنَّةِ وَعَصَى آدَمُ
رَبَّهُ فَغَوَى

²³⁶ An Arabic dictionary.

²³⁷ As in the Qur'anic verse cited above.

"And so they are from it; whereupon their bodies became visible to them, and they started covering themselves with the leaves of the Garden. Thus Adam disobeyed his Lord, and fell."

Here the words used for Sayyidunā Ādam ﷺ are quite harsh. However, the prophethood of Sayyidunā Ādam ﷺ forces us to interpret these words in a meaning befitting his status. Therefore, should the companionship of Sayyidunā Mu'āwiyah ﷺ not provoke us to interpret the seemingly harsh word used for him?

Question 2 —

If a person believes and acts upon all the commandments of the Holy Qur'ān, has complete faith in the Messenger of Allāh ﷺ, believes in his finality and loves the noble kinsfolk, companions and saints, however, he refers to Sayyidunā Mu'āwiyah ﷺ as a tyrant (*bāghī*), is his faith complete? If not, then what proof do you have that the completion of one's faith is dependent on his belief regarding Sayyidunā Mu'āwiyah ﷺ?

Answer —

Firstly, the *Qaḍiyāniyyah*, the *Rauḍafid* and the *Khawārij* can say the exact same thing. They too believe in all the above. However, each sect has its own problematic beliefs.

Secondly, how can you claim to love the companions whilst

speaking ill of Sayyidunā Mu'āwiyah²³⁸ ﷺ? How can you claim to love the saints whilst disobeying their teachings?

Shaykh 'Abd al-Qādir al-Jilānī ﷺ stated: "As for Sayyidunā Mu'āwiyah ﷺ, Sayyidunā Talḥah ﷺ and Sayyidunā Zubayr ﷺ, they were also on the truth as they were revenging the murder of the caliph. The murderers were in the army of Sayyidunā 'Alī ﷺ. Therefore, both parties had a permissible reason to fight. Hence, it is best for us to remain silent in this regard and leave their case with Allāh ﷻ. He is the greatest judge and makes the best decisions. Our job is to ponder upon our own faults, clean our hearts from sins and to clear our apparent state from destructive acts." This is the teaching we receive from the king of all saints. If you do not follow him, then which saint to you claim to love and follow?

Thirdly, the Messenger of Allāh ﷺ said, "For my sake, do not speak ill of my companions and my in-laws." If you do not class Sayyidunā Mu'āwiyah ﷺ as a companion of the Messenger of Allāh ﷺ,²³⁹ you cannot deny the fact that he is the Messenger of Allāh ﷻ's brother-in-law.²⁴⁰

Furthermore, faith revolves around following the Holy Qur'ān and Sunnah and loving the noble kinsfolk and companions etc.

²³⁸ As he is also a companion.

²³⁹ As some members of the opposition do.

²⁴⁰ Therefore, in any case you will be going against this hadith of the Messenger of Allāh ﷺ if you curse Sayyidunā Mu'āwiyah ﷺ. You will be forsaking the Messenger of Allāh ﷻ.

Sayyidunā Mu'āwiyah ؓ falls into this too²⁴¹. Therefore, it is necessary to have positive beliefs regarding him too. Just how it is not permissible to slander any other companion, similarly it is not permissible to slander Sayyidunā Mu'āwiyah ؓ. Just how it is one who slanders any other companion is acting like the dwellers of Hell, similarly the one who slanders Sayyidunā Mu'āwiyah ؓ is acting like the dwellers of Hell.

In majority of the cases, it is the "lovers" of Sayyidunā 'Alī ؓ that slander Sayyidunā Mu'āwiyah ؓ. They should know that Sayyidunā 'Alī ؓ said regarding his opposition²⁴², "Our brothers have transgressed us." Here we see that Sayyidunā 'Alī ؓ has referred to Sayyidunā Mu'āwiyah ؓ and his companions as "brothers". Therefore, O' you "lovers" of Sayyidunā 'Alī ؓ, why do you slander the one whom Sayyidunā 'Alī ؓ himself calls a brother?

The Messenger of Allāh ؐ called Sayyidunā 'Alī ؓ his brother. Sayyidunā 'Alī ؓ is calling Sayyidunā Mu'āwiyah ؓ his brother. Therefore, what relationship do you think there will be between the Messenger of Allāh ؐ and Sayyidunā Mu'āwiyah ؓ?

Question 3 —

²⁴¹ I.e. the companions.

²⁴² In the battle.

"Verily, Allāh ؓ has made paradise forbidden for the one who oppresses my kinsfolk, fights them, helps those who fight them or swears at them." Sayyidunā Mu'āwiyah ؓ did all of these. Therefore, according to this *ḥadīth* it is most certain that he is a dweller of Hell.

Answer —

Firstly, no reference has been provided for this narration.²⁴³

Secondly, the noble kinsfolk are of three kinds —

1. The blessed wives of the Messenger of Allāh ؐ and his four blessed daughters. This is the greatest kind.

2. Included in the kinsfolk: e.g. Sayyidunā 'Alī ؓ, Sayyidunā Ḥasan ؓ and Sayyidunā Ḥusayn ؓ

3. Affixed to the kinsfolk: e.g. Sayyidunā Ṣalmān al-Fārisī ؓ.²⁴⁴

Now, did Sayyidatunā 'Ā'ishah ؓ and Sayyidunā 'Alī ؓ meet at the battlefield or not? Were they both not from the noble kinsfolk²⁴⁵? Was Sayyidatunā 'Ā'ishah ؓ not greater than him in terms of being part of the kinsfolk? Was she not his mother²⁴⁶? Is

²⁴³ Therefore, it is not fit to be used.

²⁴⁴ As the Messenger of Allāh ؐ said that Sayyidunā Ṣalmān ؓ is from his kinsfolk.

²⁴⁵ As she is from the first kind and Sayyidunā 'Alī ؓ is from the second.

²⁴⁶ She was the Mother of the Believers.

it even permissible to say "uff" to your mother in light of the Holy Qur'an? What ruling will you give for Sayyidunā 'Alī عليه السلام now?²⁴⁷

According to us, even here the disagreement was due to the independent judgements of both parties. The army of Sayyidunā 'Āishah عليها السلام was greater in rank. However, the independent judgement of Sayyidunā 'Alī عليه السلام was correct here also. Just as how it is impermissible to slander Sayyidatunā 'Āishah عليها السلام in this regard, it is impermissible to slander Sayyidunā Mu'āwiyah عليه السلام in his regard.

The Messenger of Allāh ﷺ said, "The one who fights my kinsfolk, he has fought me and the one who makes peace with my kinsfolk, he has made peace with me." When both fighting and peacemaking have been mentioned in this *ḥadīth*, why then is it that all you remember is the fight between Sayyidunā 'Alī عليه السلام and Sayyidunā Mu'āwiyah عليه السلام? Why don't you remember the peacemaking between Sayyidunā Ḥasan عليه السلام and Sayyidunā Mu'āwiyah عليه السلام?

Question 4 —

"The one who has enmity with any *walī* of mine, verily, I wage war against him." If this is the case then how severe must the war be against the one who fought the leader of the *awliyā'*²⁴⁸ all his life?

²⁴⁷ When even saying "uff" is forbidden, how would it be to battle with your mother?

²⁴⁸ Sayyidunā 'Alī عليه السلام.

Answer —

This divine narration is not specific to Sayyidunā 'Alī عليه السلام. Just how Sayyidunā 'Alī عليه السلام is a *walī*, Sayyidunā Mu'āwiyah عليه السلام is also a *walī*. Although, their statuses are not the same²⁴⁹. This was a battle between one *walī* and another. Allāh ﷻ has promised them goodness and has forgiven them. Therefore, we need not to get involved.

Question 5 —

"Only a believer will love Sayyidunā 'Alī عليه السلام and only a hypocrite will hate him." Does the fact that Sayyidunā Mu'āwiyah عليه السلام fought Sayyidunā 'Alī عليه السلام all his life, slandered him and made others slander him too, suggest his love for Sayyidunā 'Alī عليه السلام or his hatred for him? Therefore, according to this *ḥadīth*, is Sayyidunā Mu'āwiyah عليه السلام a believer or a hypocrite?

Answer —

Sayyidunā Mu'āwiyah عليه السلام did not have hatred for Sayyidunā 'Alī عليه السلام nor was the battle because of any hatred. Sayyidatunā 'Āishah عليها السلام and Sayyidunā 'Alī عليه السلام also had a battle. However, they did not have hatred for each other. Similarly, the battle between Sayyidunā 'Alī عليه السلام and Sayyidunā Mu'āwiyah عليه السلام was not because of any hatred. If battling necessarily entails hatred, then in this case would you say that Sayyidatunā 'Āishah عليها السلام also had hatred for Sayyidunā 'Alī عليه السلام and vice versa?

²⁴⁹ Sayyidunā 'Alī عليه السلام is greater than Sayyidunā Mu'āwiyah عليه السلام.

Question 6 —

وَلَا تَلْبِسُوا الْحَقَّ بِالْبَاطِلِ وَتَكُنُوا لِلْحَقِّ
وَأَنْتُمْ تَعْلَمُونَ

"And do not mix truth with falsehood, and do not
conceal the truth while you know."

Therefore, would mixing a tyrant like Sayyidunā Mu'āwiyah ؓ with the companions not be from this category?

Answer —

Sayyidunā Mu'āwiyah ؓ was not a tyrant²⁵⁰. Rather, he was a companion of the Messenger of Allāh ؐ.

We have already mentioned the narration of Sayyidunā ibn 'Abbās ؓ in which he refers to Sayyidunā Mu'āwiyah ؓ as a companion of the Messenger of Allāh ؐ and a *mujāhid*.

What now do you have to say about Sayyidunā ibn 'Abbās ؓ? Will you accuse him of acting against this verse?

Question 7 —

The final part of the *ḥadīth* of Sayyidunā 'Ammār ؓ states, "You shall invite them towards paradise and they shall invite you towards Hell." This shows that the position of Sayyidunā 'Ammār

²⁵⁰ In the meaning which you take it to be.

ؓ was that of the people of paradise and the position of Sayyidunā Mu'āwiyah ؓ was that of the dwellers of Hell. Furthermore, after this statement of the Messenger of Allāh ؐ there was no room to make an independent judgement. Why then did Sayyidunā Mu'āwiyah ؓ do so?²⁵¹

Answer —

First of all, this *ḥadīth* is weak. Imām ibn Hajar al-'Asqalānī ؒ classifies this *ḥadīth* weak in *Fath al-Bārī*. Imām ibn Hajar al-Makī states: "Verily, there is weakness in its chain of transmission. Therefore, it cannot be used as an evidence."²⁵²

Secondly, before the martyrdom of Sayyidunā 'Ammār ؓ, how could it have been known that he shall be martyred in this very battle?²⁵³ Therefore, how then could this *ḥadīth* leave no room for an independent judgement? Rather, after the martyrdom of Sayyidunā 'Ammār ؓ, this *ḥadīth* made it apparent that

²⁵¹ I.e. after this it was clear that whomever Sayyidunā 'Ammār ؓ invites towards paradise, they will be the people of hell. Therefore, Sayyidunā Mu'āwiyah ؓ should have known that he is wrong and should not have formed a personal judgement here.

²⁵² It can be said again that when it comes to the virtues of Sayyidunā Mu'āwiyah ؓ all you accept is authentic (*ṣaḥīḥ*) narrations. However, when it comes to cursing him, even weak narrations are sufficient for you!

²⁵³ So as to make clear that in this very battle the opposition are people of hell which would have stopped Sayyidunā Mu'āwiyah ؓ from forming a personal judgement. This could have been the case with each and every battle which Sayyidunā 'Ammār ؓ fought.

Sayyidunā 'Alī ؑ was on the truth and Sayyidunā Mu'āwiyah ؑ was mistaken, as stated by Mullā 'Alī al-Qāṭi ؑ. Moreover, the *ḥadīth* of Sayyidunā 'Ammār ؑ proves that his murderers shall be dwellers of Hell with the condition that there is no proof for them being forgiven. However, in light of this *ḥadīth* Sayyidunā Mu'āwiyah ؑ cannot be a dweller of Hell as the condition has not been met. There are numerous reason and proofs for the forgiveness of Sayyidunā Mu'āwiyah ؑ. For example, the *ḥadīth* cited in *Sunan al-Tirmidhī* that "Whichever Muslim saw the Messenger of Allāh ؑ, he shall most definitely not enter the Hell fire" and others like this. In addition, the Messenger of Allāh ؑ said, "When two muslims fight with their swords, the murderer and the murdered shall both be in Hell." In the commentary of this *ḥadīth* Imām al-Nawawī ؑ wrote, "This refers to such a murderer and murdered that had no reason to fight. Also, by being in hell it means that they will be worthy of going to Hell. Now, if Allāh ؑ wishes, he may forgive them. This is the opinion of the *ahl al-sunnah*. This does not apply to any of the battles that took place between the companions. The opinion of the *ahl al-sunnah* is that we should have a good opinion of the companions, refrain from mentioning their disputes and provide befitting interpretations for their battles."

Therefore, we understand that the *ḥadīth* of Sayyidunā 'Ammār ؑ must be interpreted. If you believe that *ahādīth* cannot be interpreted like this, then this way Sayyidunā 'Alī ؑ, Sayyidunā 'Ammār ؑ, Sayyidunā Mu'āwiyah ؑ and all the others companions that fought will be classed as dwellers of Hell

according to the narration we just mentioned³⁴. However, this is definitely not the case.

Finally, we ask the opposition in light of the *ḥadīth* of Sayyidunā 'Ammār ؑ; is it only Sayyidunā Mu'āwiyah ؑ that is proven to be a dweller of Hell or all those that fought besides him too? If the former, then this must be proven. If the latter, then this way it would be necessary to class approximately half of the companions of the Messenger of Allāh ؑ as dwellers of Hell. Is this what you really believe? Certainly not! Why then is it only Sayyidunā Mu'āwiyah ؑ that you pinpoint?

Question 8 —

Why are there so many historical narrations against Sayyidunā Mu'āwiyah ؑ?

Answer —

After the Umayyad dynasty, the Banū 'Abbās came into power. The founder/leader was Abū al-'Abbās Saḥāb. The Banū 'Abbās hated the Banū Umayyah, to the extent that they destroyed the graves of the leaders of Banū Umayyah and they killed the children of its leaders and their supporters.

Moreover, the caliph, Ma'mun Rashīd, said: "I release from my legal obligation the one who mentions Sayyidunā Mu'āwiyah ؑ with goodness." The greatest thing to bare in mind is that the

³⁴ As they all either martyred someone or were martyred.

writing of historical texts began in the Banū 'Abbas dynasty. Now, after understanding the background context, is it surprising that there are many narrations against Sayyidunā Mu'āwiyah ؓ in historical texts? Many people would transmit fabricated narrations in order to please the leaders.

CHAPTER 3

VIEWS OF THE PREDECESSORS

The view of the author of *Baḥr al-Madhāhib* —

He stated: "The *ahl al-sunnah* have made a consensus upon the necessity of honouring the companions and abstaining from mentioning them except with good. This is because of the many verses and *ahādīth* narrated in virtue of them and in relation to the necessity of abstaining from mentioning them except with good."

After mentioning the verses and *ahādīth* he states: "As for that which the historians have mentioned with regards to Sayyidunā Mu'āwiyah ؓ, Sayyidunā 'Amr bin al-ʿĀṣ ؓ and Sayyidunā Muḡhīrah bin Sh'ubah ؓ etc. it should all be ignored and not heard as the virtue of their companionship is definitive. Whereas, that which has been narrated by the historians is presumptive. Therefore, it cannot contradict that which is definitive."

The righteous dream of Imām al-Ghazzālī ؓ —

He ؓ mentions in his book *Kīmīyā Sa'ādah*: "Once I saw the Messenger of Allāh ؑ in my dream whilst Sayyidunā Abū Bakr ؓ and Sayyidunā 'Umar ؓ were seated besides him. I had just entered the gathering, when Sayyidunā 'Alī ؓ and Sayyidunā Mu'āwiyah ؓ came along too and went into a house. After a short while, Sayyidunā 'Alī ؓ came out and proclaimed, 'By Allāh, it has been proven that I was on the truth.' Thereafter, Sayyidunā

Mu'āwiyah ؓ came and said, 'By Allāh, I have been forgiven.'

The view of Shaykh Mujaḍid Alf Thānī ؓ —

He wrote: "O' brother, Sayyidunā Mu'āwiyah ؓ is not alone in this regard. Rather, approximately half the companions were on his side. Therefore, if we result to classing all those that fought besides Sayyidunā Mu'āwiyah ؓ against Sayyidunā 'Alī ؓ as infidels, then it will lead to discarding all the narrations we have received from anyone of them²⁵. Only a non-believer can deem this permissible, those that wish to abolish the sacred religion.

Majority of the scholars are of the view that the battle between Sayyidunā 'Alī ؓ and Sayyidunā Mu'āwiyah ؓ took place because of the delay in authorising the requital of Sayyidunā Uthmān ؓ. However, there is a minority which is of the opinion that it was because of a disagreement in terms of caliphate. Sayyidunā Mu'āwiyah ؓ was mistaken in his independent judgement to think that it was his turn to become caliph. He had in mind the saying of the Messenger of Allāh ؐ, 'When you become the leader of the people, be gentle with them!'. However, this judgement was incorrect as his caliphate was to come after Sayyidunā 'Alī ؓ.

Both views can be accommodated by relating the view of the majority to the disagreement in its initial stages and the view of

²⁵ I.e. the group of Sayyidunā Mu'āwiyah ؓ. This is because if they are all classified tyrants and misguided-some even class them as infidels-it will be necessary to reject all their narrations as they would no longer be fit to narrate in this case.

the minority to the disagreement thereafter²⁶. In any case, the mistake was one in terms of an independent judgement for which there is no sin at all. Rather, there are two rewards if correct and one if not."

View of Imām Azam Abū Ḥanīfah ؓ —

He writes in *al-Fiqh al-Akbar*: "We (the *ahl al-sunnah*) love all the blessed companions and we do not make mention of them, but with goodness."

View of Shaykh 'Abd al-Haq al-Muḥaddith al-Dehlawī ؓ —

He mentions in his commentary of *Mishkāt*: "Sayyidunā Ḥasan ؓ handing over the caliphate to Sayyidunā Mu'āwiyah ؓ proves that the leadership of Sayyidunā Mu'āwiyah ؓ was rightful."

View of Imām Shihāb al-Dīn al-Khafājī ؓ —

He mentions in *Nasīm al-Riyād*: "The one who curses Sayyidunā Mu'āwiyah ؓ, he is a dog from the dogs of the hellfire."

View of Shāh Walīullāh al-Muḥaddith al-Dehlawī ؓ —

He mentions in *Izālāh al-Khāfā*: "Behold! Never have a negative presumption regarding him (Sayyidunā Mu'āwiyah ؓ) and never speak ill of him. Otherwise, you will result to committing a major sin."

²⁶ I.e. at first the disagreement was only because of the delay and later on he began to think that it was his turn to become the caliph.

Really by Sayyidunā Rabī bin Nāfi' ؓ —

He said: "Sayyidunā Mu'āwiyah bin Abī Sufyān ؓ is a cover for the companions of the Messenger of Allāh ؓ. Therefore, once someone has removed the cover, he will have the audacity to attack those behind it." ²⁵⁷

Great refutation by Imām Ahmad Ridā ؓ —

He wrote in *al-Mustanad al-Mutamad*, "From this it is apparent that criticising Sayyidunā Mu'āwiyah ؓ is in fact criticising Sayyidunā Hasan ؓ. Rather, it is criticising the Messenger of Allāh ؓ. Rather, Allāh, the Almighty, Himself. This is because entrusting the affairs of the Muslims into the hands of a person who is so and so, according to you, is disloyalty to Islam and the Muslims. Sayyidunā Hasan ؓ is guilty of this. The Messenger of Allāh ؓ expressed his content with Sayyidunā Hasan ؓ and the Messenger of Allāh ؓ,

وَمَا يَنْطَلِقُ عَنِ الْهَوَىٰ إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ

"Nor does he speak out of desire. It is but a revelation revealed."

²⁵⁷ I.e. once someone begins to attack Sayyidunā Mu'āwiyah ؓ, he does not stop here. Rather, Sayyidunā Mu'āwiyah ؓ was the start. This will cause him to speak ill of many other companions. It has been witnessed that those that do not speak ill of Sayyidunā Mu'āwiyah ؓ, they do not speak ill of any companion. However, those that speak ill of Sayyidunā Mu'āwiyah ؓ, they attack others too.

Therefore, it will be indirectly criticizing Allāh, the Almighty.

10 premises by Muhaddith al-'Āzam Pakistan al-'Allāmah Sardār Aḥmad al-Qādirī ؓ —

1. According to the *ahl al-sunnah*, all the companions are stars of guidance. Whichever one you follow, you will be guided.

2. According to the *ahl al-sunnah*, the companions should only be mentioned positively.

3. According to the *ahl al-sunnah*, if we find a narration which is contrary to the status of any companion, we shall first try to interpret it. If interpretation is not possible, we shall reject the narration.

4. According to the *ahl al-sunnah*, all the companions were righteous and honest (*ʿādil*). In the Battle of *Jamal* and *Ṣiffīn*, for the judgement of Sayyidunā 'Alī ؓ was correct as ؓ, Sayyidunā Zubayr ؓ and Sayyidunā Mu'āwiyah ؓ, it was incorrect. However, they too shall be rewarded and there is no sin upon them at all.

5. According to the *ahl al-sunnah*, independent judgements can be either be correct or incorrect. A *mujtahid* will receive two rewards for his independent judgement if it is correct. If incorrect, he will receive one reward. Hence, it is manifest that in any case the *mujtahid* will be rewarded and in no case will he be sinned. It is therefore proven that it is impermissible to speak ill of those

whose judgement was incorrect.

6. According to the *ahl al-sunnah*, If a *mujtahid* forms an independent judgement - despite the truth being manifest - and this leads to an incorrect judgement, he will be liable for punishment as in this case there was no need to form an independent judgement. However, if the truth is unclear, then it will be necessary for the *mujtahid* to form an independent judgement and act accordingly. Now, if this is incorrect, then he will be rewarded and not liable for any punishment.

7. According to the *ahl al-sunnah*, there were three groups of companions in the battles. One was the group of Sayyidunā 'Alī ؑ - who thought they were correct and the opposition was incorrect. The second group was of Sayyidunā Mu'āwiyah ؑ - who thought they were correct and the opposition were incorrect. The third group was of those companions that did not participate in the battle. They thought that it is very difficult to decide who is correct and who is incorrect. Therefore, it is necessary for us to hold back. In this case, Sayyidunā 'Alī ؑ was correct. However, all three groups are rewarded.

8. According to the *ahl al-sunnah*, when there is an issue in which an independent judgement is needed, it is necessary for a *mujtahid* to contemplate and arrive at a conclusion. It will now be necessary for the *mujtahid* to act according to his independent judgement. In this case it will not be permissible for one *mujtahid* to follow the independent judgement of another. Rather he must follow his own. If the independent judgements of two *mujtahid*

coincide, then there is no problem. A non-*mujtahid* can follow a *mujtahid* of his choice. If two *mujtahid* arrived at the same conclusion and later one chooses to change his opinion, it will not be necessary for the second to change his opinion too. He shall follow his own opinion for as long as he believes it to be correct. If a *mujtahid* changes his opinion then the non-*mujtahid* that were following him shall also change accordingly.

9. According to the *ahl al-sunnah*, if one *mujtahid* mentions the incorrectness of the independent judgement of another *mujtahid*, it will not be permissible for the followers of the first *mujtahid* to speak ill of the second *mujtahid*. Rather, they must remain silent in this regard.

10. According to the *ahl al-sunnah*, there is a consensus upon the caliphate of the four rightly guided caliphs.

10 points of guidance by Muftī Ahmad Yār Khān al-Na'imī ؑ —

1. It is necessary to have love for the noble kinsfolk and the blessed companions. To leave any one of the two would be to leave faith.

2. One should love all the noble kinsfolk and all the blessed companions. Just as one must believe in all the prophets.

3. To mention the mistakes of the companions prior to Islam or after accepting Islam in order to insult them is contrary to faith. Allāh ؑ has forgiven them for whatever they did. We need not to make mention of it now.

4. We should not discuss regarding the battles which took place between the companions. If need be, we should only mention that which is good.

5. It is incumbent upon every muslim to honour and revere the Sayyids, the noble family member of the Messenger of Allāh ﷺ.

6. It is necessary for us to honour the maternal and paternal forefathers of the Sayyids too. The paternal forefathers are Sayyidunā 'Alī ﷺ, Sayyidunā Ḥasan ﷺ, Sayyidunā Ḥusayn ﷺ etc. the maternal forefather is Sayyidunā Abū Bakr ﷺ as he was the great grandfather of Imām J'afar al-Sādiq ﷺ.

7. Some individuals heedlessly say: "We are the family of the Messenger of Allāh ﷺ and you are his nation. You must work hard and earn good deeds. We do not need to do such." This is completely incorrect. Rather, the family members should work even harder in order to set an example.

8. There are two types of love for the noble kinsfolk. One which is true and one which is false. False is like that of the Christians for Sayyidunā 'Isā ﷺ. True love for the kinsfolk is by loving them wholeheartedly and following in their footsteps.

9. A non-companion can never reach the rank of a companion. Some are the kinsfolk of the Messenger of Allāh ﷺ as well as his companions, e.g. Sayyidunā 'Alī ﷺ. Some are his kinsfolk but not companion e.g. Sayyidunā Ibrāhīm ﷺ, the son of the Messenger of Allāh ﷺ. Some are the companions of the

Messenger of Allāh ﷺ but, not his kinsfolk e.g. Sayyidunā 'Umar ﷺ. Those from the third category are greater than those from the second as companionship is the greatest virtue. As for the first category, they are the most virtuous of all.

10. Sayyidatunā Khadijah ﷺ and Sayyidatunā 'Āishah ﷺ hold the highest rank from amongst the blessed wives of the Messenger of Allāh ﷺ.


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"This long-overdue translation of a work by Shaykh 'Abd al-'Azīz Pīrhārī  fulfils the obligation of revealing knowledge when the companions are cursed by sectarian individuals and people of weak understanding who lack the principles to interpret history.

The *ḥadīth* states, 'When tribulations are rampant and my companions are cursed (by misguided people,) the person of knowledge must reveal his knowledge.'

This work refutes aspersions made against the companion, Mu'āwiyah . Some of the pious predecessors said regarding him that he is a veil for the companions, such that when the veil is removed, people subsequently target other companions.

This work contains a brief overview of the subject, and I recommend it for students of Sunni doctrine. The author also penned AL-NIBRĀS, a commentary of Imām Taftazānī's SHARḤ AL-'AQĀ'ID.

— SHAYKH ASRAR RASHID



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